FUEL FOR MISSIONARY FIRES

Belle M. Brain

PROGRAMMES AND PLANS FOR MISSIONARY MEETINGS

Merle Robertson
2326 College Ave
Ubee, Indiana

FUEL FOR MISSIONARY FIRES.

SOME PROGRAMMES AND PLANS

FOR USE IN

YOUNG PEOPLE'S SOCIETIES, SUNDAY-SCHOOLS, MONTHLY MISSIONARY CONCERTS, AND MISSION BANDS.

BY

BELLE M. BRAIN.

With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal.

Revised Edition

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.
BOSTON AND CHICAGO.

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TO THE

MEMBERS AND FRIENDS

OF THE

MISSIONARY CONVERSAZIONE

FIRST PRESBYTERIAN CHURCH, SPRINGFIELD, OHIO

NOW SCATTERED THROUGH THE OLD WORLD, THE NEW WORLD, AND THE BLESSED HEAVENLY WORLD ABOVE, WHOSE WISE COUNSEL, EFFICIENT HELP, LOVING SYMPATHY, AND EARNEST PRAYERS MADE IT POSSIBLE TO WORK OUT THE PLANS IN THE FOLLOWING PAGES, THIS LITTLE VOLUME IS LOVINGLY DEDICATED.

BELLE M. BRAIN.

SPRINGFIELD, OHIO, *Sept.* 1, 1894.

* * *

"When time with unrelentless hand,
Dissolves the union of some little band,
Fond mem'ry loves to hover o'er the place,
And all our pleasures and our pains retrace."

* * *

A PART of the matter in the following pages has appeared from time to time in the columns of the SUNDAY SCHOOL TIMES in the "Ways of Working" Department. Through the kindness and courtesy of the publisher it is now republished.

* * *

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Fuel for Missionary Fires.

THE PROGRAMME. — ITS CHARACTER.

The supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary programme.

Comic recitations, secular solos, and dramatic readings are often given a place, on the pretext of attracting those not interested in missions. No matter how excellent or elevating they may be in themselves, they have no right to a place on a missionary programme. Such a mixture is likely to result in defeat, and to be ridiculed by the very ones it was desired to reach. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep his meeting from being stupid, others are likely to agree with him. There is wonderful drawing power in Christ; there is wonderful fascination in Christian work; and in winning others we may safely depend upon prayer, the power of the Holy Spirit, and the presence of Him who said, "Lo, I am with you alway."

Let nothing foreign to the subject of missions creep into the programme. It need not therefore

be dull; no study can be made more fascinating if rightly presented.

Prayer, Scripture-reading, spirited singing of grand old missionary hymns and inspiring new ones, missionary readings and recitations, missionary information presented in an endless variety of ways — this may form a safe skeleton outline for all missionary programmes.

PRAYER.

"Praying Always."

BEGIN every meeting with prayer — a few moments' silent prayer, followed by a short, earnest, direct prayer for a special blessing on this special meeting, and above all else for the presence of the Holy Spirit.

Not only at the beginning, but at intervals during the meeting, let prayers be offered up to God. Prayers for the missionaries on the field by name; for the converts; for the heathen; for more laborers; for money; for more interest at home; for ourselves; for our societies.

But let us pray because we want these blessings, because we need God's presence and the Spirit's power. Too often prayer is offered just because it is the proper thing to pray at a missionary meeting.

SENTENCE PRAYERS. — Call for sentence prayers, urging all who will to offer a single sentence of prayer for some definite, special blessing. "Lord, save me" (*Matt.* 14: 30), Peter's prayer for himself; and "Lord, help me" (*Matt.* 15: 25), the Canaanite woman's prayer for her daughter, are examples of Scripture sentence prayers that were speedily and wonderfully answered.

Always designate the way of closing. Let the leader say, —

"Will Mrs. A. please make the closing prayer?" or, —

"Will Mr. B. close by leading us in singing one verse of 'Nearer, My God, to Thee,' while our heads are still bowed?" or, —

"In closing, we will all join in our Lord's Prayer;" or, —

"Will Miss C. close by singing for us, as a solo, one verse of some hymn that will draw us nearer to our Master?"

A CHAIN OF PRAYER. — Ask several members to lead in short prayers, one following another in the order that the names are called. Sometimes assign a definite subject for prayer to each, sometimes allow each to pray as the Spirit prompts.

BIBLE PRAYERS. — Study Bible prayers. Some one suggests asking the members to come prepared to engage in a season of sentence prayers all taken from Scripture.

Examples. — "Thy kingdom come;" "Let the words of my mouth and the meditations of my heart be acceptable to thee;" "Create in me a clean heart;" "O Lord, open thou my lips;" "Search me and know my heart."

THE LORD'S PRAYER. — Sometimes PRAY the Lord's Prayer. It is often REPEATED, but seldom PRAYED. Ask the society to stand, with bowed heads, and when the room is very still, all unite in praying, very softly and slowly, the dear old prayer.

SCRIPTURE LESSONS.

"The sword of the Spirit, which is the word of God."

ALWAYS make use of the Bible. But use it as the word of God — the all-powerful "sword of the Spirit." Don't read it because it is customary to read a passage of Scripture at a missionary meeting. Read it expecting to accomplish something by it. Believe God when he says of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (*Isa.* 55 : 11.) "The seed is the word of God." Sow it expecting a harvest as surely as the farmer expects to reap when he sows his field with grain.

There are many methods of using Scripture, many ways of presenting Bible truth. Try sometimes one, sometimes another.

1. SINGLE TEXTS. — Sometimes a single text, followed by a few pointed remarks, will be an arrow sinking deep into some heart, and will have greater influence than a whole chapter aimlessly read.

Example. — Stir up the gift of God that is in thee — the gift that is in THEE. Not your neighbor's gift, not some great gift, not the gift you wish you had, but the GIFT THAT YOU HAVE. Everybody has some gift — what is yours? "Where hast thou gleaned to-day?" Only five little words, but what a searching question. "Why stand ye here all the day idle?" "Silver and gold have I none, but such

as I have give I thee." "Happy is he that condemneth not himself in that thing which he alloweth." These are examples of texts that can be so used, and the Bible is full of others equally powerful.

2. SCRIPTURE LESSON WITH GOLDEN TEXT. — Choose a short, powerful passage of Scripture, selecting from it a Golden Text, adding a few pointed comments.

Examples. — Feeding of the Five Thousand. (*Matt.* 14:15–21.) Golden Text, "Give YE them to eat." (*v.* 16.)

The story of the Lepers at the Siege of Samaria. (2 *Kings* 7:3–16.) Golden Text, "We do not well: this day is a day of good tidings, and we hold our peace." (*v.* 9.)

3. BIBLE QUESTIONS AND ANSWERS. — Choose two readers, and have them stand on opposite sides of the room, or one at the front and one at the back. Let one ask questions, and the other answer.

Ques. "Will a man rob God?"
Ans. "Yet ye have robbed me."
Ques. "Wherein have we robbed thee?"
Ans. "In tithes and offerings." (*Mal.* 3:8.)
Ques. "What must I do to be saved?"
Ans. "Believe in the Lord Jesus Christ, and thou shalt be saved." (*Acts* 16:30, 31.)
Ques. "What shall I render unto the Lord for all his benefits to me?"

Ans. "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." (*Ps.* 116: 12–14.)

4. RESPONSIVE READINGS. —

a. Let the leader read the first verse, and the audience the second, and so on to the end of the reading.

b. Let the leader read the first half, and the audience respond with the last half.

Examples. — The Beatitudes. (*Matt.* 5: 1–12.) The leader reads *v.* 1 and 2 as a preface.

Leader. "Blessed are the poor in spirit;"
Response. "For theirs is the kingdom of heaven."
Leader. "Blessed are they that mourn;"
Response. "For they shall be comforted."

In closing, the leader reads all of *v.* 11, and the audience all of *v.* 12.

* *

The 23d Psalm: —

Leader. "The Lord is my shepherd;"
Response. "I shall not want."
Leader. "He maketh me to lie down in green pastures;"
Response. "He leadeth me beside the still waters."

* *

The 19th Psalm and others can be so used.

* *

c. Where the audience is seated in sections, let each section and the leader read in turn.

Example. — *Ps.* 103, where there are three sections, —

Leader, *v.* 1; First Section, *v.* 2; Second Section, *v.* 3; Third Section, *v.* 4. Leader, *v.* 5; First Section, *v.* 6; and so on, all uniting in the last three verses.

5. Bible Testings. —

a. Either with or without previous notice, call on the audience for texts proving certain statements.

Example. — Give texts proving three things about sin.

1. That all have sinned.
2. That the results of sin are fatal.
3. That there is a remedy for sin.

Many texts will probably be given on so easy a subject; and the result will be a strong Bible-reading on sin, to which every one has listened with more interest and attention than if the leader had prepared it.

b. Announce a subject, and ask the audience to give all the Bible says about it.

Example. — Daily Duties mentioned in God's Word.

There is a long list, and hunting for them is a profitable exercise. The leader should use a blackboard to write them down as they are given.

c. Prepare a Bible-reading on any desired subject, using the most familiar texts. Write the references on slips, and distribute them. Call for them by number, and after each one is read, call on the audience to name the book of the Bible in which the

text is found — of course not allowing the one holding the slip to answer.

Example. — Giving.

"Bring ye all the tithes into the storehouse." (*Malachi.*)

"Freely ye have received, freely give." (*Matthew.*)

"God loveth a cheerful giver." (2 *Corinthians.*)

Don't have too many references; ten is a good number.

6. SOMETIMES USE AS BIBLE-READINGS the markings given us from the Bibles of Moody and other Christian workers.

Examples. — "Seven Blessings" of Revelation.

Eight "Overcomes" of Revelation.

Six Things "Worth Knowing" in 1 John 3.

Five "Precious Things" of Peter.

Seven "Walks" of Ephesians.

7. GOD'S CALLS AND MEN'S ANSWERS. —

This is a good subject for a Bible-reading or a Bible-talk.

Tell of Isaiah, who volunteers; Jeremiah, who is timid till strengthened by God's promise. Moses, who raises many objections, but finally does his work; Jonah, who runs away from duty, but is made willing through trial; Paul, who asks what he shall do, etc.

* *

"Some can go." "Go ye." (*Mark* 16: 15.)

"Most can give." "Give ye." (*Matt.* 14: 16.)

"All can pray." "Pray ye." (*Matt.* 9: 38.)

PRESENTING MISSIONARY INFORMATION.

In preparing the strictly missionary part of the programme, there is such a store to select from, that one is bewildered by an embarrassment of riches. But too often only the very driest items, told in the most prosy manner possible, are selected. Of course they are received in a most unenthusiastic manner, and even the stanchest friends of missions are obliged to vote the meeting stupid.

The great storehouses of missionary literature are crowded with thrilling facts; and so much that is of great and stirring interest is continually happening in connection with mission-work, that there is no excuse for a dull programme.

The plans given here for presenting missionary news have all been tested by a society of young ladies and gentlemen called the "Missionary Conversazione."

It held monthly week-day evening meetings, and succeeded in rousing not only enthusiastic, but lasting interest in missions.

Its programmes have embraced many plans, running through the meetings of an entire year, such as "Budgets of Mission News," "Watch Towers," "Tourist Letters," "Sketches of Heroes," etc. Also many plans that were found helpful for use at a single meeting.

MISSIONARY BUDGETS.

PUBLISH a *Budget of Missionary News* once a month during an entire year, its subject being the topic for the month as selected by the various mission-boards. Or issue a single Budget on some special subject, and let it form the central feature of one programme.

Prepare the Budget in either one of two ways: —

1. Appoint for each Budget two editors, whose duty shall be to prepare and read one number. Let the editors take two turns each in reading, to avoid monotony.

2. Appoint one person as editor, and let him call upon different members for contributions. In reading, let each contributor read his own production, the editor giving the title and introducing the author.

Each Budget should have one or more short editorials, a poem, a number of good articles, a missionary letter, news from the field, a column of short items, advertisements, and any novel and unique features which the editors are bright enough to introduce. In the table of contents that follow, "Chopsticks," "Fans," "Arrows," "Scissorings," etc., are headings of columns of short articles.

Make the Budget as attractive as possible in every way. Write it (if possible typewrite it) on any convenient size of paper, and make covers of heavy cardboard tied with ribbon, and decorated in either pen and ink or water-colors by any member of the society willing to consecrate a little artistic talent.

THE BUDGET.

AFRICA

JUNE,
'94.

PUBLISHED MONTHLY
BY
THE MISSIONARY CONVERSAZIONE.

If you cannot secure the material called for in the following pages, substitute something else. Information for preparing Budgets will be found by consulting "The Encyclopedia of Missions," books of travel and biographies, leaflets, pamphlets, etc. Files of missionary magazines are invaluable, containing a great variety of material, while the latest numbers are indispensable for bringing the information up to date. Annual reports of the mission-boards are also very helpful. Send to your board for a catalogue of their publications.

Illustrations will make the Budgets more attractive. These can be clipped from missionary magazines and papers. By cutting around the outline of the pictures so that none of the original background shows, and pasting them carefully on the leaves of the Budget, it will be almost impossible to tell that they have not been printed there. Large pictures treated in the same way can be mounted on paper somewhat heavier than the pages of the Budget, and be inserted as full-page illustrations.

The Budget.

"THE FIELD IS THE WORLD."

January.

TABLE OF CONTENTS.

1. **Editorial.**
2. **The Whole Wide World for Jesus.**
3. **Greetings.**
4. **A Hundred Years Ago.**[a]
5. **The Message of the Months.**
6. **Our Share for the Coming Year.**[b]
7. **A Trip Around the World.**[c]
8. **"Watchman, What of the Night?"**
9. **A Missionary Panorama.**[d]
10. **Growing Old. Poem.**
11. **A Little Chat between Old Year and New Year.**
12. **Wanted — $1,000,000!**

a. This may be changed to "Fifty Years Ago," or "Twenty-five," or "Ten," if more appropriate to some special anniversary. For the advance during the nineteenth century see *The Missionary Review of the World*, January and April, 1900.

b. An appeal to the society to assume its share of the financial burdens for the year.

c. Picture each country in rapid succession, giving its most interesting features, with brief glances at its missions.

d. See "The Healing of the Nations," pages 92 and 93.

For publishers and prices, see lists on last pages.

The Budget.

CHINA.

February.

TABLE OF CONTENTS.

1. **Editorials.**
2. **Language and Literature.**
3. **Medical Hospitals in China.**[a]
4. **Things Chinese.**
5. **Contrasts.**
6. **Chinese Converts.**[b]
7. **Chopsticks.**
8. **Superstitions in China.**[c]
9. **Our Workers and Their Work.**
10. **"Behold What God hath wrought."**
11. **"Runaway Bob," a Story of Robert Morrison.**[d]
12. **Bear the Message Onward.** (Poem.)

a. See "Life of John Kenneth Mackenzie" by Mrs. Bryson, for an account of the famous hospital at Tien-tsin dedicated by Li Hung Chang.

b. See "China's Book of Martyrs"; "Pastor Hsi, Confucian Scholar and Christian"; "Western Women in Eastern Lands," pages 229 to 236.

c. See "Chinese Characteristics."

d. See "Fifty Missionary Stories."

Write to your denominational mission board for lists of leaflets and other publications on China, enclosing postage for reply.

For publishers and prices, see lists on last pages.

The Budget.

MEXICO.

March.

TABLE OF CONTENTS.

1. Editorials.
2. Mexico, a Needy Field.
3. Across Mexico, via the P. & I. R.R. (Pen & Ink R.R.).
4. Bible Scenes in a Land Without the Bible.[a]
5. Our Next Door Neighbor — Her Resources.
6. Mexican Martyrs.[b]
7. Scissorings.
8. A Twofold Curse — Romanism and Infidelity.
9. Our Standard-Bearers in Mexico.
10. Glimpses of Mexican Home-Life.
11. Guatemala — A Bird's Eye View.
12. Light in Darkness.

a. See "Mission Stories from Many Lands," p. 344.

b. See "Latin America," pp. 246–250.

Write to your denominational mission board for list of publications on Mexico, enclosing postage for reply.

Consult also "Latin America"; "A New Era in Old Mexico"; "Sketches of Mexico"; "Twenty Years Among the Mexicans"; and "Guatemala and Her People of To-day."

For publishers and prices, see lists on last pages.

The Budget.

INDIA.

April.

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1. Editorials.
2. Weather Indications.
3. The Curse of Caste.[a]
4. Imprisonment for Life.[b] (Woman's Lot.)
5. Correspondence from "India's Coral Strands."
6. About Town Notes.
7. Work Among the Lepers.[c]
8. Two Methods of Doctoring.
9. A Morning in a Zenana.
10. Trials of Hindoo Widows.[d]
11. Heroes and Heroines of India's Missionary History.[e]
12. Advertisements and Notices.

a. See "Mosaics from India," chapters 15 and 16.

b. See "Within the Purdah"; "Wrongs of Indian Womanhood"; and "Mosaics from India," chapters 8–10.

c. See "Mary Reed, Missionary to the Lepers."

d. See "Mosaics from India," chapters 5 and 6; also "Pandita Ramabai."

e. See "Men of Might in India Missions."

For publishers and prices, see lists on last pages.

The Budget.

SIAM AND LAOS.

May.

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1. **Editorials.**
2. **Two Ways of Reaching Siam.**
3. **Sights and Scenes in Siam.**
4. **Cakes Hot from the Griddle. (Extracts from late letters.)**
5. **To-day. (Poem.)**
6. **A Siamese Doctor's Prescription.**
7. **Society Notes.**
8. **A Day in Laos.**
9. **Dark Hearts to be brought to the Light.**
10. **Your Own. (Poem.)**
11. **Facts and Fancies.**
12. **Crossed Lines. (A telephone talk between the Society and Siam, overheard by the Editor.)**

Consult "The Nearer and Farther East"; "Siam and Laos as Seen by American Missionaries"; "Siam, the Heart of Farther India"; "The Laos of Northern Siam"; and "An Oriental Land of the Free."

For publishers and prices, see lists on last pages.

The Budget.

AFRICA.

June.

TABLE OF CONTENTS.

1. **Editorials.**
2. **"In Darkest Africa:" "Bright Spots on a Dark Subject."**
3. **A Bit of Missionary Geography.**
4. **Observations from Our Watch Tower.**
5. **Our "Lamp Lighters in the Dark Continent."**
6. **The Great Foe — Rum.**[a]
7. **A Cry from Poor Africa; From One on the Field.**
8. **A Palaver about the Slave Trade.**[b]
9. **Lives Given to Africa.**[c]
10. **The Loving Heart Buried in Africa.**[d]
11. **Short Items.**
12. **Are We Holding the Ropes?**

a. See "Daybreak in the Dark Continent" and "Protection of Native Races Against Intoxicants and Opium."

b. See "Daybreak in Livingstonia," chapter 12, also "Tropical Africa," chapter 4.

c. See "The Price of Africa"; "Missionary Heroes in Africa"; and "Daybreak in the Dark Continent," chapter 7.

d. The heart of David Livingstone was buried in Africa and his body in Westminster Abbey. See *The Missionary Review of the World*, June, 1894, p. 401, or any life of Livingstone.

For publishers and prices, see lists on last pages.

The Budget.

NORTH AMERICAN INDIANS.

July.

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1. **Editorials.**
2. **Local Items.**[a]
3. **Peeps at Hampden, Carlisle, and Forest Grove.**[b]
4. **Fashion Notes.**
5. **A Quart of Seed Wheat: or, A Romance in Missionary History.**[c]
6. **Echoes.**
7. **Forty Years' Work.**[d]
8. **Arrows.**
9. **Language and Literature Notes.**
10. **Indian Names.**
11. **The Power of the Gospel.**
12. **A Snap Shot at "One Little Injun!"**[e]

a. Indian traditions, old Indian haunts, Indian names and events, etc., connected with your own home city and its vicinity.

b. Government schools at Hampden, Va., Carlisle, Pa., and Forest Grove, Ore.

c. The story of Marcus Whitman. See "Marcus Whitman and the Early Days of Oregon"; "Winning the Oregon Country"; also *The Missionary Review of the World*, September, 1902, p. 641.

d. See "Mary and I; or Forty Years Among the Sioux," the life-story of Dr. and Mrs. Riggs.

For publishers and prices, see lists on last pages

The Budget.

KOREA.

August.

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1. Editorials.
2. How a Beginning was made in the Hermit Nation.
3. Street Scenes in Seoul.
4. The Far Away Land of Chosen.
5. Woman and the Gospel in Korea.
6. Kurious Kustoms in Korea.
7. Our Missionaries in the Hermit Nation.
8. Letters from the Field.
9. Advertisements.
10. Cablegrams from Korea.
11. The Pentecost in Korea.
12. "Are You shining for Jesus?" (Poem.)

Information on almost every topic in this table of contents will be found in "Korea in Transition." Additional information will be found in "Korean Sketches," "Every-day Life in Korea," "Fifteen Years Among the Topknots," "The Call of Korea," "The Vanguard," and "Daybreak in Korea."

For publishers and prices, see lists on last pages.

The Budget.

JAPAN.

September.

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1. **Editorials.**
2. **Japonica. — The Land of the Rising Sun.**
3. **How Japan was Opened.**
4. **"A Man Without a Country."** *b*
5. **Japanese Folk Lore and Fireside Stories.** *c*
6. **Fans.**
7. **A Floating Bible.** *d*
8. **The Missionary Outlook.**
9. **Yema.** *e*
10. **Japanese Native Christians.**
11. **Pen Pictures of our Workers.**
12. **A Romance of Japanese Missions. — The Story of Neesima.** *f*

a. See "All About Japan"; also *The Missionary Review of the World*, July, 1909, p. 487.

b. See "Verbeck of Japan, a Citizen of No Country."

c. See "Fairy Tales from Far Japan."

d. See "All About Japan" and "Verbeck of Japan."

e. See "Mission Stories of Many Lands," p. 247.

f. See "A Maker of the New Japan," Joseph Hardy Neesima; also "Life and Letters of Joseph Hardy Neesima."

For publishers and prices, see lists on last pages.

The Budget.

PERSIA.

October.

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1. **Editorials.**
2. **Sights About Persian Cities.**
3. **Bible Scenes in Persia.**
4. **Glimpses into Persian Homes.**
5. **"Pity Their Lot, and be Thankful for Your Own."**
6. **Power of the Gospel in Persia.**
7. **Medicine — The Golden Key.**[a]
8. **Pearls from Persia.**
9. **Miss Fiske's Work for Persia.**[b]
10. **Mohammedan Prejudice.**
11. **Dawn and Light.**
12. **Late News Notes.**

a. See "The Foreign Doctor," a biography of Joseph P. Cochran, of Persia.

b. See "Faith Working by Love, as Exemplified in the Life of Fidelia Fiske"; also *The Missionary Review of the World*, May 1909, p. 341.

Consult also "Persian Life and Customs," "Twenty Years in Persia," and "Behind the Veil in Persia and Turkish Arabia."

For publishers and prices, see lists on last pages.

The Budget.

SOUTH AMERICA.

November.

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1. Editorials.
2. Our Sister Continent. — A Neglected Continent.[a]
3. Romish Heathenism in South America.[b]
4. Notes on Open Letters.
5. Ten Test Questions.
6. Letters from the Field.
7. Brazil Nuts and Chili Sauce.
8. Wars and Rumors of Wars.
9. Our Soul Saving Stations in South America.
10. A Missionary Hero.[c]
11. "Sisters." (Poem.)
12. Advertisements.

a. See "South America, The Neglected Continent."

b. See "Latin America."

c. Allen Gardiner. See sketches in "Pioneers and Founders" and in "Modern Heroes of the Mission Field."

Consult also "Protestant Missions in South America," "The Bible in Brazil," "Peru, Its Story, People, and Religion," and "The Continent of Opportunity."

For publishers and prices, see lists on last pages.

The Budget.

SYRIA.

December.

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1. Editorials.
2. Syria — December.
3. "The Land and the Book."
4. Modern Syria. — Extracts from the Diary of a Returned Pilgrim.
5. Seed Sowing and Harvest.
6. Every-day Sights in Syria.
7. Wonderful Results of Prayer.
8. Breezes from Lebanon.
9. A Convert from Islam.[a]
10. Audacity of Modern Civilization. — A Railroad to Jerusalem!
11. Pages from Missionary Letters.
12. The Syrian Protestant College.[b]

a. See "Hamil Abdul Messiah, a Syrian Convert from Islam"; also *The Missionary Review of the World*, November, 1910, p. 820.

b. See "The Encyclopedia of Missions"; also *The Missionary Review of the World*, May, 1909, p. 325.

For information on all topics connected with Syria and its missions see "Fifty-three Years in Syria," the autobiography of Dr. H. H. Jessup.

For publishers and prices, see lists on last pages.

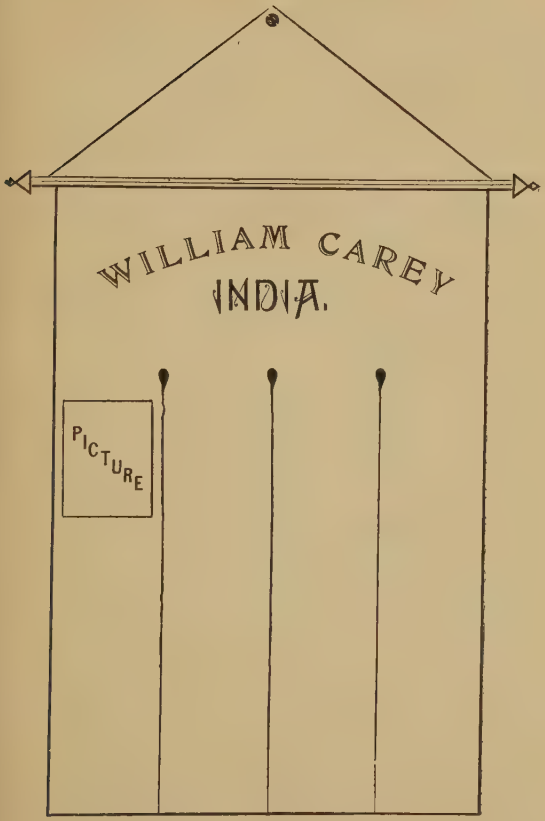
SKETCHES OF MISSIONARY HEROES.

"Lives of great men all remind us
We can make our lives sublime."

STUDYING missionary biography is sure to rouse interest in missions; and missionary leaders will do well to see that the missionary library is not only well stocked with such books, but that they are not allowed to stand idle on the shelves.

A story is told of a train-boy who passed through the train, giving each person just one peanut. Everybody looked surprised, and wondered what it meant, but ate the peanut. The wisdom of the train-boy was soon apparent, for when he came in again with sacks of peanuts, almost everybody invested in one. If at our meetings a short sketch of missionary life could be made bright and interesting, it would surely serve the purpose of the one peanut, and create a desire for more.

A plan that may with profit run through the meetings of a whole year is to prepare each month a sketch of some missionary hero or heroine connected with the field for the month. Write the sketch on a large sheet of heavy white cardboard, about twenty by twenty-seven inches, dividing it into two, three, or four columns, as the writer desires. Decorate the cardboard in any pleasing manner, and print the name of the hero across the top. If possible, secure a picture of him, and paste it near the top of the left-hand column. These pictures will be found in missionary magazines or papers; and by cutting


WILLIAM CAREY
INDIA.
PICTURE

around the outline of the picture, leaving none of the original background around it, and pasting it carefully on the cardboard, it will be almost impossible to tell that it is not printed there. Other pictures of the field in which the hero worked might be cut and pasted in a similar manner at the bottom of the sketch. Finish the whole with a narrow gilt moulding across the top and bottom, and ribbons tied to hang it by.

January — [a] JOHN G. PATON, whose story reads like a romance from beginning to end.

February — [b] ROBERT MORRISON, who began as "Ragged Bob" in a mission-school, and became the great pioneer of missions in China.

March — [c] MELINDA RANKIN, who with "Bible in hand, and faith in heart," first carried the gospel into Mexico.

April — [d] WILLIAM CAREY, the "shoemaker missionary," who left all to plant the Cross in India.

May — [e] ADONIRAM JUDSON, who endured trials without number that Burmah might be won for Christ.

June — [f] SAMUEL ADJAI CROWTHER, the "African Slave Boy who became a Bishop," and led multitudes of his people to Jesus.

July — [g] DAVID BRAINERD, missionary to the red men.

August — [h] SHELDON JACKSON, the ideal home missionary, founder of missions in Alaska.

September — [i] DR. JOSEPH HARDY NEESIMA, whose mighty work for his native Japan can never be estimated.

October —*j* FIDELIA FISKE, who sat down in Persia at one communion with ninety-two that she had brought to Christ.

November —*k* ALLEN GARDINER, whose work in South America won such a tribute to missions from the naturalist, Darwin.

December —*l* CYRUS HAMLIN, who spent the larger part of his life in Turkey.

"Time would fail" to make mention of Moffat, of Livingstone, of Hannington, of Mills, of Newell, of Brainerd, of Duff, of Martyn, of John Williams, of Patteson, of Nott, of Parsons, of Stoddard, of Clough, of Eliza Agnew, of William Duncan, of Boardman, of Mackay, of Hudson Taylor, of Geraldine Guinness, of Isabella Nassau, of Egerton R. Young, and a "great host of others also, who through faith" left home and friends, and endured hardships, obtained promises, and won heathen souls to the service of the Lord Jesus Christ.

Seeing we are surrounded by so great a multitude of missionary heroes and heroines, let us study their lives with a keen and loving interest and enthusiasm.

* * *

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c. Twenty Years Among the Mexicans; Eminent Missionary Women, pp. 58–65.

d. William Carey, the Shoemaker Who Became a Missionary; Men of Might in India Missions, pp. 65–96; *Modern Heroes of the Mission Field*, pp. 31–62. *Pioneers and Founders*, pp. 56–116.

e. The Life of Adoniram Judson, by Rev. Edward Judson, D.D. *Modern Heroes of the Mission Field*, pp. 63–94.

f. Samuel Crowther, the Slave Boy who became Bishop of the Niger.

g. David Brainerd, by Jesse Page.

h. The Life of Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains; or *The Missionary Review of the World*, February, 1909.

i. Life and Letters of Joseph Hardy Neesima, by A. S. Hardy.

j. Faith Working by Love, as Exemplified in the Life of Fidelia Fiske. The Missionary Review of the World, May, 1909. *Eminent Missionary Women*, pp. 23–37.

k. Modern Heroes of the Mission Field, pp. 217–246.

l. My Life and Times, by Cyrus Hamlin.

AN EVENING WITH CAREY.

A GOOD way to bring a great missionary hero into prominence is to devote an entire programme to the study of his life and work, just as Shakespeare evenings, Longfellow evenings, Tennyson evenings, etc., are held with profit in literary clubs.

PROGRAMME.

Scripture Lesson. *Prayer.*

VOCAL SOLO, — Miss S——.

1. SKETCH —
   "The Apostle of Modern Missions" . Mr. T——
2. HYMN — "O Thou, My Soul, forget no More."
3. READING — "A Purpose" . . . . . Miss T——
4. MISSIONS BEFORE CAREY . . . .
   Conducted by Miss C——
5. SERMON . . . . . Rev. ——

TEXT, — *Isa.* 54: 2, 3.

Divisions { "Attempt great things for God."
"Expect great things from God."

1. See *Modern Heroes of the Mission Field*, pp. 31-62; *Men of Might in India Missions*, pp. 65-96; *Pioneers and Founders*, pp. 96-116; or any standard life of Carey for material for this sketch.

2. This hymn was written by Krishnov Pal (see *The Missionary Review of the World*, December, 1909), Carey's first convert in India, who was baptized Christmas Day, 1800. Both words and music will be found in many of the church hymnals.

3. See Baker's *Premium Speaker*.

4. See *Two Thousand Years of Missions Before Carey*. Have some one condense into very brief statements an account of what had been done in different countries along missionary lines before Carey's day, and conduct the exercise as in "Sharp-Shooting," p. 45. A map would add to the interest.

5. Carey's great sermon on this text, with these two divisions, was preached May 31, 1792, at Nottingham, England. One of the direct results was the organization at Kettering, Oct. 2, 1792, of the first foreign missionary board.

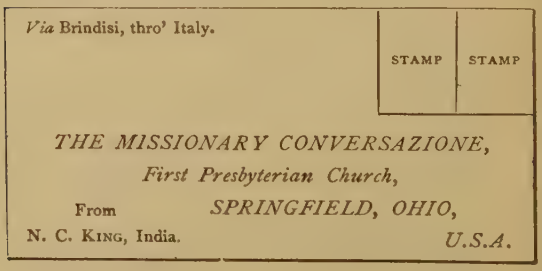
* * *

TOURIST LETTERS.

APPOINT twelve young people — if possible an equal number of gentlemen and ladies — to form a band of missionary tourists, imaginary of course. Let them make a tour of the world, visiting missionary countries, and once a month send a letter to the society from the field for the month.

Enclose the letter in a large envelope, properly addressed to the society, and seal it. Place cancelled stamps from the country from which the letter is supposed to come, on the envelope, in the usual place. These stamps can be obtained by writing to the various mission-boards; or they can be purchased at a small cost from any stamp collector or dealer.

Write the letters so that they will seem as real as possible. Many facts about manners and customs of



the people, and also about mission-stations and missionary workers, can be most vividly impressed in this way.

* * *

WATCHMEN AND HERALDS.

NOTHING is more important than keeping up with the times in regard to missionary news. The daily papers and the religious press, as well as the missionary magazines, are full of news about what is going on in the different mission-fields.

Budgets of news-items ought to find a place very frequently on missionary programmes. The one who prepares such a budget may be called "The Watchman" or "The Herald." The budgets may be called "From Our Watch Tower," "Since Our Last Meeting," "What is Going on in the Missionary World," or "The Bulletin."

Another way of bringing news before the society is to appoint a "Watchman" or "Herald" for each country, and let them watch their own special fields, reporting any important events that may happen in connection with them.

* * *

CONTESTS AND DEBATES.

A GOOD way to call attention to some special subject in connection with missions is to hold a contest or debate. Not only are those who prepare the papers specially careful to make them of unusual interest, but those who listen give unusual attention to the reading of them.

1. CONTESTS.— Appoint four persons who are good speakers, and who are interested in missions, each to prepare a paper or address on the same subject. Appoint judges to decide which contestant has made the strongest appeal. To avoid hurting any one's feelings, ask the judges to mention only the best one, leaving the other three ungraded.

Subjects for Contests: "Our Land for Christ — A Plea for Home Missions;" "Our Duty — Carrying the Gospel Everywhere;" "An Appeal for Money for Missions;" "What can Stay-at-homes do for Missions?"

2. DEBATES. — Appoint two or four debaters, assign the topic, and *select judges* to decide which side has made the best argument. Great care must be taken in selecting subjects, as much harm might result in debating subjects that do not admit of debate among Christians.

Subjects for Debate: —

Resolved, "That Tithing is the Best Method of Giving."

Resolved, "That all Missionaries should wear Native Dress."

Resolved, "That it is Right for all Missionaries to go to the Field without Pledged Salaries, as in the China Inland Mission."

OBJECTION BOX.

Ask each member to bring to the meeting all the objections he can find to foreign missions.

Or, without previous notice, at some meeting pass paper and pencils, and ask every one to write some objection they have heard.

Answering these will perhaps win some convert to missions. It will also be useful in giving weapons to members to use in defending the cause.

Perhaps it would be best to invite the pastor or some bright, quick, able speaker to answer the questions, as infinite harm would result from a failure to answer them correctly.

The following objections were handed in at a missionary meeting of young people. They were wisely and ably answered by the secretary of the Y.M.C.A., who had been specially invited for that purpose: —

1. Why not convert the heathen at home first?

2. Missionaries go to foreign countries and live at ease, and many of them in luxury, while the churches are greatly taxed to furnish their support.

3. If the heathen reject the knowledge of the gospel, it makes their condemnation greater.

4. If the heathen will be saved in his ignorance, why teach him about salvation?

5. Why not allow civilization to precede missions, in order to lessen the great expense of clearing the way to found a station?

6. The sacrifices of life to climate, sickness, murder, and other causes.

7. It costs so much to send a dollar to the heathen.

8. So much to do at home.

9. Sacrifices of home, children, and friends.

10. We need the money at home.

11. Too much red tape — money goes through too many hands.

12. Heathen not worth saving.

13. Why not bring natives here, and send them back to their people?

14. Heathen will be saved, anyway.

15. Missions a failure, anyway — no converts — no results.

16. Converts not sincere — not real, true converts to Christianity.

SHARP-SHOOTING.

SELECT twelve items, some short, just one line, all bright. To make this exercise effective, it should be literally what its name suggests, — sharp-shooting. Little things help. It creates a pleasant interest to call the items "shot," and each one who reads one of them a "sharp-shooter." Distribute the shot several days before the meeting; and, as at least one is almost sure to be absent, keep a duplicate of each shot, and also the name of the one who is to read it. Carry the duplicates, and also the list of names, to the meeting, and if any one is missing, hand the shot to some one else to read. When you are ready to begin the exercises, call for the items by number. If possible try to drive each shot home by a short, pointed comment.

* *

1. Is there one in this meeting who cannot answer "Here!" to the Master's roll-call of his workers?

* *

2.

"If we cannot give our thousands,
We can give the widow's mite."

An old couplet that has given comfort to thousands of stingy souls. But please remember that giving the widow's mite is giving ALL. Hadn't you better stop and think a while before you decide that that shall be your portion?

3. On one occasion Fidelia Fiske, the beloved and faithful missionary to Persia, had the joy of sitting down to the communion-table with ninety-two persons whom she had been the means of bringing to Christ. Where is there such an opportunity for service at home?

* *

4. Perhaps some one says, "I have no taste for missions. I don't like them." Well, some people have no natural taste for tomatoes, oysters, olives, celery, but seeing others enjoying them so much, learn to like them, succeed in cultivating the taste, and end by thoroughly enjoying them.

No one has a natural taste for unselfishness in themselves, though they admire it in others. But unselfishness is desirable, and can be cultivated. Any one who has been "born again" can cultivate a taste for missions, and must if he would be loyal to the Master.

* *

5. Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.

* *

6. A small boy, who was a member of a mission-band, confessed with shame that a quarter for peanuts looked as big as a pin-head, and a quarter for missions as big as a cart-wheel! That small boy has a great many grown-up relations.

* *

7. The China Inland Mission-workers have had some remarkable answers to prayer. During the year

1887 they made special prayer for three special things. 1. For 100 new missionaries during the year. 2. For $50,000 to send them out. 3. Knowing that if the money came in small sums it would require added force, they asked the Lord to send it in large sums. New Year's Day, 1888, found the 100 missionaries on the field; and it stands as a remarkable fact that the $50,000 was paid in eleven payments.

* *

8. A little girl was heard to say at the close of her evening prayer, "And I saw a poor little girl on the street to-day, cold and hungry, but it is none of our business, is it, God?"

None of us would be willing to pray or say that, but most of us are perfectly willing to act it.

* *

9. "Will you go?" "Where?" "ANYWHERE, SOMEWHERE, at home or abroad, to carry on some work for the Lord Jesus."

* *

10. The earliest converts to Christianity in Africa were very earnest and regular in their private devotions. They had no prayer closets, but each had a separate spot in the thicket, to which he used to go. The paths to these little Bethels became distinctly marked; and when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty, saying, "Broder, de grass grow on your path yonder."

11. The church has been divided into three classes, — Mission, Omission, and Anti-Mission.

* *

12. Ten cents in India is as much as one dollar here. Seventy cents for a day's work would mean seven dollars here. They are very poor.

At one time when a company of natives had been holding a prayer-meeting, they said, "We have been praying, now we must give."

The missionary replied, "You have come a long way, and need what you have."

They answered, "We cannot pray and not give."

Our pastors at home are not much troubled with such requests.

* *

Every missionary worker should have a book for pasting or jotting down items to be used in missionary work.

QUOTATIONS.

MISSIONARY quotations are quite as interesting and as useful as quotations from other sources, and some of them are quite as famous. They can be made use of in a number of different ways.

1. Copy them on slips of paper, and use them as the items are used in a "Sharp-Shooting" exercise (see page 45), calling it "MISSIONARY QUOTATIONS" on the programme.

2. Ask the members to come prepared to give a missionary quotation in answer to the name at roll-call.

3. Write them on name-cards, and use them at missionary teas or missionary socials. Make the cards dainty and pretty enough to be carried away as souvenirs.

4. Read the quotations at a meeting as a test-exercise, not giving the authors, but calling on those present to give them.

1. "Let us advance upon our knees." — JOSEPH HARDY NEESIMA.

2. "We are playing at missions." — ALEXANDER DUFF.

3. "The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do." — MELINDA RANKIN.

4. "That land is henceforth my country which most needs the gospel." — COUNT ZINZENDORF.

5. "I cannot, I dare not, go up to judgment till I

have done the utmost God enables me to do to diffuse his glory through the world." — DR. ASAHEL GRANT, Persia.

6. "I, too, am a missionary." — ADMIRAL FOOTE, to the King of Siam.

7. "The lesson of the missionary is the enchanter's wand." — CHARLES DARWIN.

8. "I will go down, but remember that you must hold the ropes." — WILLIAM CAREY.

9. "How will even heaven be heaven where there are no Nestorians to be led to Christ?" — DR. PERKINS, Persia.

10. "Prayer and pains through faith in Jesus Christ will do anything." — JOHN ELIOT, the Apostle of the red men.

11. "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man." — SIMEON H. CALHOUN.

12. "If I thought anything could prevent my dying for China, the thought would crush me." — REV. SAMUEL DYER.

13. "Oh, let me pray once more for Feejee." — JOHN HUNT.

14. "My JESUS, my KING, my LIFE, my ALL, I again dedicate myself to thee." — DAVID LIVINGSTONE.

15. "If this is the last chapter of earthly history, then the next will be the first page of the heavenly." — BISHOP HANNINGTON.

16. "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission-field." — Ion Keith-Falconer.

17. "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest." — A. T. Pierson.

18. "Expect great things from God, attempt great things for God." — William Carey.

19. "If I had a thousand lives to live, Africa should have them all." — Bishop Mackenzie.

20. "O rock, rock, when wilt thou open to my Saviour?" — Francis Xavier.

21. "The slave-trade is the heart-disease of Africa." — Prof. Drummond.

22. "Give until you feel it, and then give until you don't feel it." — Mary Lyon.

23. "Missionaries to a barbarous people deserve a vote of thanks from the commercial world." — Robert Moffat.

24. "A true missionary never knows defeat." — Rev. A. A. Fulton.

25. "A man is good for nothing but to be used up." — Dr. Arthur Mitchell.

26. "The prospect is as bright as the promises of God." — Adoniram Judson.

27. "God buries his workmen, but he carries on his work." — John Wesley.

28. "The great Sultan of the universe can change all this." — DR. GOODELL.

29. "Let us write on the very doorposts of our churches and homes, and on our gates, this grand motto, 'The Whole World to be evangelized in the Present Generation.' It CAN be done, it OUGHT to be done, it MUST be done." — A. T. PIERSON.

30. "Woe is me if I preach not the gospel." — THE APOSTLE PAUL.

31. "The medical missionary is a missionary and a half." — ROBERT MOFFAT.

32. "It is a great step towards the Christianization of our planet if Christianity gain entrance into China." — NEANDER, in 1850.

33. "My parish is the whole world." — COUNT ZINZENDORF.

34. "If you want to serve your race, go where no one else will go, and do what no one else will do." — MARY LYON.

35. "If they are ever converted, this must be the Lord's work: I feel this more and more." — FIDELIA FISKE.

36. "You have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey — speak about Dr. Carey's Saviour." — WILLIAM CAREY.

"Some can go; most can give; all can pray."

FACTS FOR THINKING CHRISTIANS.

It is sometimes advisable to have all present take some part. When this is desired, select a number of facts, not more than one line each, but fresh, bright, and pointed. Write each on a slip of paper, and distribute them. Call for them by number in quick succession; it will brighten the meeting and fasten many facts in the mind.

Call the exercises "Fifteen Facts," "Twenty Truths," "Thirty Thoughts," or "Forty Facts for Thinking Christians," according to the number used.

1. There are a thousand million people in non-Christian lands.

2. In 1800 there were 120 missionaries.

3. In 1900 there were more than 16,000 missionaries; in 1910, more than 21,000.

4. In 1800 there were no unmarried women missionaries; in 1900 there were 3,422.

5. In 1800 Protestant Christendom gave less than fifty thousand dollars to missions.

6. In 1900 Protestant Christendom gave nearly fifteen and one half million dollars; in 1910 the amount was nearly twenty-seven million.

7. In 1800 there were about 70,000 native communicants in mission lands.

8. In 1900 there were 1,370,000 baptized Christians and 3,556,000 adherents; in 1910 there were 2,222,000 baptized Christians and 4,951,000 adherents.

9. In 1800 there were less than one hundred native helpers at work.

10. In 1900 there were 62,300 native helpers; in 1910 there were 91,000.

11. In 1800 there were only two medical missionaries at work in the world.

12. From the death of Vanderkemp in 1811 to the sailing of Scudder in 1819 there were no medical missionaries in the world.

13. In 1900 there were 719 medical missionaries, 223 of them women.

14. Forty million heathen die every year.

15. They are dying at the rate of 100,000 a day.

16. Every tick of the watch sounds the death-knell of a heathen soul.

17. Every breath we draw, four souls perish, never having heard of Christ.

18. Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."

19. There are about one hundred and fifty million Protestant Christians in the world.

20. If each one gave five cents a week for missions,— a street-car fare,— it would aggregate nearly $400,000,000 a year.

21. If each gave two cents,— a postage-stamp,— it would be nearly $160,000,000.

22. In 1900 Protestant Christians averaged less than one-fifth of a cent a week for missions.

23. Every year the women of America spend more for artificial flowers and kid gloves than the churches give to missions.

24. Every year the men of America puff away in tobacco smoke much more money than all Christendom gave to missions during the nineteenth century.

25. There is much to be done in America. One year's immigration represents ninety-seven nationalities.

26. In every American city of over 100,000 inhabitants there are to be found at least thirty nationalities.

27. Allowing each letter (not chapter, or verse, or word, but each letter) of the Bible to represent a Chinaman, it would take one hundred and ten Bibles to represent them all.

28. In ten years more than 30,000 people became Christians in the Samoan Islands.

29. In Stanley's journey of 7,000 miles across Africa he did not see one man who had heard the gospel message.

30. In 1842, after thirty-five years' work, there were only six converts in China.

31. In 1907, after one hundred years' work, there were 160,000 baptized Christians in China.

32. There are many native Christian men in China willing to go about preaching Christ Jesus for $5 a month, a bare support.

33. In 1823 the first Chinese evangelist was ordained. In 1907, the centenary of Protestant missions in China, there were 10,000 native helpers in China.

34. The first Protestant missionaries arrived in Japan in May, 1859.

35. In 1909, after fifty years' work, there were nearly 80,000 baptized Christians in Japan.

36. A good motto for Christian, "Your money or your life!" A better one, "Your money AND your life!"

37. South America has been called the neglected continent because the missionary force is so very small.

38. In 1909, after twenty-five years' work, the Northern Presbyterian Church, which was first in the field, reported 25,010 baptized Christians in Korea and nearly 100,000 adherents, most of whom were really Christians.

39. Royal G. Wilder, during thirty years in India, preached in more than 3,000 towns and villages; scattered 3,000,000 pages of tracts, taught 3,300 scholars.

40. Over 1800 years have passed since our Master's command, "Go ye" was written, and millions have not heard the good news yet.

SCRIPTURE PROBLEMS.

IT is sometimes desirable to impress some special number in connection with a missionary programme. Making a problem from Bible numbers, having for its answer the special number, will by its novelty secure interest in that number, and secure perfect attention.

It should be given as a blackboard exercise. Suppose, for example, the leader announces that he has a little problem, the answer to which is the number out of every 100,000 who go as foreign missionaries every year, and that he would like as many as possible to work it immediately, while he reads it out slowly to them.

Probably no one can do it, but it will attract attention, and rouse interest to make such a request. He may then proceed to work it out, step by step, on the blackboard, first passing out slips with references, just as for a Bible-reading. Do not allow those holding the references to give the answer, except in case of a dispute over some number.

A sample problem is given here. Any leader desiring to make emphatic some other number, will find it very easy to vary the operations so as to obtain the desired result.

PROBLEM.

Add to the number of Psalms (150) the number of men in Gideon's band. (*Judges* 7:7.) $150 + 300 = 450$

Divide by the number of stones David selected to kill Goliath. (1 *Sam.* 17:40.) $450 \div 5 = 90$

Add the number of measures of barley that Boaz gave Ruth. (*Ruth* 3:15.) $90 + 6 = 96$

Subtract the number of days and nights it rained during the Flood. (*Gen.* 7:12.) $96 - 40 = 56$

Divide by the number of times Elisha directed Naaman to wash in the Jordan. (2 *Kings* 5:10.) $56 \div 7 = 8$

Add the number of days Lazarus had been dead when he was raised by Jesus. (*John* 11:39.) $8 + 4 = 12$

Add the number of times the children of Israel compassed Jericho. (*Josh.* 6:3, 4.) $12 + 13 = 25$

Subtract the number of books in the Bible written by John. (5.) $25 - 5 = 20$

Multiply by the number of anchors cast out at the time of Paul's shipwreck. (*Acts* 27:29.) $20 \times 4 = 80$

Divide by the number of kinds of unclean beasts that went into the ark. (*Gen.* 7:2.) $80 \div 2 = 40$

Multiply by the number of men who went to seek Elijah after he was taken to heaven. (2 *Kings* 2:17.) $40 \times 50 = 2{,}000$

Add the number of souls brought into the church on the Day of Pentecost. (*Acts* 2:41.) $2{,}000 + 3{,}000 = 5{,}000$

Divide by the number of lords invited to Belshazzar's feast. (*Dan.* 5:1.) $5{,}000 \div 1{,}000 = 5$

Add the number of verses in the shortest Psalm. (*Ps.* 117.) $5 + 2 = 7$

Multiply by the number of Job's daughters before his trial. (*Job* 1: 2; 42: 13.) $7 \times 3 = 21$

Answer, 21.

Only twenty-one out of every 100,000 professing Christians are foreign missionaries, leaving 99,979 at home to preach the gospel.

* * *

PICTURE MEETING.

LET each number on the programme have for its text or subject a picture of something connected with the mission-work in the field for that month. Make appeals through the "eye gate" as well as the "ear gate." It is said that Dr. Alexander Duff's first purpose to give his life to mission-work came as a result of his father's taking the lad on his knee and showing him pictures of idols on Sunday afternoon.

Example. — Picture Meeting on India.

Picture of William Carey. Talk: India as Carey found it compared with India of To-day.

Picture of a Hindoo Idol. Talk: India's Gods and Their Worship.

Picture of a Leper Camp. Talk: Among the Lepers of India.

Picture of Hindoo Women. Talk: Zenanas and Zenana Workers.

An appropriate reading would be "A Picture that made a Missionary," p. 379 in "Mission Stories of Many Lands."

CURIO MEETING.

LET each number on the programme have for its text or subject some curiosity from the foreign field.

Example. — Curio Meeting on China.

A Chinese woman's tiny shoe. Talk: Foot-binding.

A pair of chopsticks. Talk: Chinese Manners and Customs.

Chinese book. Talk: Chinese Language and Literature.

A most interesting article to use at a "Curio Meeting" would be "Rejected Idols," p. 243 in "Mission Stories of Many Lands." It is an account, with pictures, of the gathering of a collection of rejected idols in Japan, to be sent to Yale College.

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MISSIONARIES I HAVE SEEN.

THE great meetings and conventions of the present day have given many opportunities to both hear and see missionaries from the field. Ask everybody to come prepared to tell about some missionary they have seen, and if possible give some word from that missionary that was inspiring and helpful.

* * *

MISSIONARY CAMP-FIRE.

ASK a number of persons to read or tell a bright, short, interesting missionary story. Limit the time for each story, tapping the bell when time is up. Stories are sometimes dangerously long.

REFERENCES.—"Runaway Bob," a Story of Robert Morrison, the Pioneer Missionary to China. See *Fifty Missionary Stories*, pp. 145, 146.

"Cyrus Hamlin — How He came out of a Missionary Box." See *Missionary Readings for Missionary Programs*, pp. 165–171: also *My Life and Times*, pp. 42–45.

"The Story of the Chrysanthemums — A Story of Neesima." See *All About Japan*, pp. 204, 205.

For other stories see *In the Tiger Jungle; The Cobra's Den; Korean Sketches; Adventures with Four-footed Folk;* and *On the Indian Trail.*

* * *

WORTH REPEATING.

ASK a number of persons to bring to the meeting something about missions that they have heard or read, and that they consider of sufficient interest to be worth repeating to the society.

* * *

MISSIONARY POEMS.

IN almost every society there is some one who can write poetry. Utilize this gift for the benefit of the missionary programme. Ask the poet to write a poem describing some great and thrilling event in missionary history. Subjects for poems will be found in studying the History of John G. Paton's work;[1] of the "Lone Star Mission among the Telugus of India;"[2] William Duncan's work at Metlak-

[1] *Story of John G. Paton; Thirty Years Among South Sea Cannibals.* Or *John G. Paton, Missionary to the New Hebrides*, an autobiography edited by his brother.

[2] See *While Sewing Sandals; Tales of a Telugu Pariah Tribe*, or *Missionary Readings for Missionary Programs*, pp. 127–142.

ahtla;[1] Egerton R. Young's work among the Indians of British Columbia;[2] Wilfred T. Grenfell's heroic work in Labrador.[3]

* * *

SURPRISE MEETING.

HAND an envelope with sealed directions to six of the brightest and most talented members of the society.

COPY OF SEALED INSTRUCTIONS.

> SURPRISE MEETINGS.
>
> PLEASE do one of the following things at our next meeting, keeping secret what you decide to do. Whatever you do must be STRICTLY MISSIONARY, and appropriate for our meeting.
>
> 1. Sing a solo, arrange for a duet, trio, or quartette, or arrange responsive music for the society.
> 2. Prepare and conduct a Bible-reading.
> 3. Give a recitation or reading.
> 4. Write a poem.
> 5. Make a short address.
> 6. Write a paper.
> 7. Tell a story.

[1] *The Apostle of Alaska*, a life of William Duncan; also *The Missionary Review of the World*, October, 1909, pp. 763–773.

[2] For stories of Egerton R. Young's work see his books, *By Canoe and Dog Train*, *On the Indian Trail*, and *My Dogs in the Northland*.

[3] For stories of Grenfell's work see *Down to the Sea* and *Dr. Grenfell's Parish*.

DO YOU BELIEVE IN MISSIONS?

PASS slips of paper, and ask everybody to answer the question by either "yes" or "no," and then to write out the reason for either answer.

Collect the papers, WITHOUT THE NAMES, and read the answers. It brings everybody face to face with a most vital question.

* * *

TWO-MINUTE TALKS.

INVITE a dozen good speakers to come and give a two-minute talk on missions. Ask some bright, wide-awake, witty talker to introduce each speaker, and tap the bell or strike the gavel at the end of two minutes.

* * *

A STORY THREE YARDS LONG.

FOR a Japanese meeting have a paper with this title. Write it on paper about five or six inches wide, and three yards long. (Of course it may be any number of feet or yards long, according to the length desired.) When it is all written, begin at the end and roll it up. In reading, do not unroll it any faster than you read. Japanese letter-paper often comes in rolls, and letters are written by the foot or yard.

SERMON WITH HIDDEN TEXT.

SOME years ago a celebrated Baptist divine preached a sermon at Chautauqua, announcing that he would not give his text till the close of the discourse, because he desired his hearers to discover it for themselves. It is said that the interest and attention were unusual even for Chautauqua.

The plan is very good for a missionary sermon or paper. Such subjects as "Giving for Missions," "Praying for Missions," "Interesting Others," "Our Duty to Give the Heathen the Gospel," can be used. Give the writer his subject, and let him choose his own text. In announcing it, call it a sermon, or sermonette, and don't give either the subject or the text.

* * *

CONVERSATIONS.

IN many of our Traveller's Clubs and Chautauqua Circles, etc., "Conversations" on a given subject are very popular, and are valuable in bringing out a number of speakers and much information. The idea lends itself nicely to missionary meetings.

REFERENCES. — *Medical Missions; Their Place and Power; Opportunities in the Path of the Great Physician; The Healing of the Nations.*

For pen-pictures of noted medical missionaries see *The Life of John Kenneth Mackenzie;* sketches of Dr. Clara Swain, in *Eminent Missionary Women;* Cornelius Van Dyck in *Fifty-three Years in Syria;* Vanderkemp in the *Encyclopedia of Missions;* Peter Parker in *Old-Time Student Volunteers;* and John Scudder in *The Missionary Review of the World*, June, 1909.

Appoint some one to lead the conversation, select six topics, and assign them to different persons to prepare a three-minute talk.

Ask all the members to come prepared to take part in a short discussion after each topic.

Example. — Conversation on Medical Missions.

1. Jesus our example in Medical Missionary Work.
2. Native Doctoring.
3. Medicine the Golden Key.
4. Some Missionary Hospitals.
5. Pen Pictures of Noted Medical Missions.
6. Some Incidents of Medical Missions.

* * *

HOW THE WORK IS DONE.

EVERY one should know all about the missionary machinery of his own church and denomination.

At some meeting have short papers on: —

1. Our Missionary Board. Where it is, and What it does.
2. Our Woman's Board (or Boards).
3. Our Relation to the Boards.
4. How the Money is sent.
5. Our Special Objects for This Year.

For information on this subject consult your pastor.

The Why and How of Foreign Missions is a valuable little book which will throw light on some of these topics.

DISSECTED STORY.

A Plan for Little Folks.

SELECT a short, bright missionary story, and cut it into sections, some long, others quite short.

Write each section on a card, and number it. Pass them at or before the meeting to children who read well, and call for them by number. It will rouse interest and hold attention better than when the whole story is read by one person.

* * *

JACK AND THE JAPS.

1.

THIS Jack was a jolly good boy. He was jolly because he liked fun; he was good because he liked to make others happy. Once a month Jack worked like a beaver in his father's woodshed, splitting wood, to earn five cents to take to the "Cheerful Workers." He felt quite proud of his five cents. The Cheerful Workers were raising money to educate a boy in Japan.

2.

ON Saturday Jack started off on his new bicycle, at least it was as good as new, though it was a second-hand one that its former owner had outgrown. He had been saving his money a whole year, and it cost him just five dollars.

3.

I CANNOT tell you what they did at the meeting, but that night Jack had a fearful dream. He thought his bicycle had got started, and took him straight across America to California. When he came to the Pacific Ocean a long, narrow bridge stretched across it, and over it whizzed his bicycle; and the first thing Jack knew he was making a triumphant entry into Japan.

4.

THE Japs seemed glad to see him. They crowded around him, and chatted and laughed and danced with delight at him and his bicycle. Finally one boy asked, "Do you belong to the Cheerful Workers?" — "Yes, I do," said Jack proudly. "How much did you give for us Japs?" said another. "Five cents," meekly answered Jack, wondering what was coming next. "Oh, ho!" said all the boys. "What did you pay for your bicycle?" asked another boy. "Five dollars," said Jack. "Good, ain't it? Oh, ho!" answered all the boys again. "Mighty mean boy," said the first Jap. "Gives five cents for us and five dollars for himself."

5.

ALL of a sudden the air grew full of sticks and mud. Poor Jack! What should he do? Everywhere the Japanese boys were coming after him like an army of giant grasshoppers, their shoes clattering, their hair flying, and every boy yelling, "Oh, ho! oh, ho! Five cents for the Japs and five dollars for Jack. Mighty mean boy!"

6.

BUT somehow the bicycle got off, and Jack started for the shore; but alas! no bridge was to be seen, and the first thing Jack knew he went down, plunged head first, bicycle and all, into the Pacific Ocean.

7.

HE was just thinking how cold the water was, and whether his mother would cry when she knew her Jack was drowned, when his eyes flew open, and lo! he and the water-pitcher and the towel-rack were a pile of ruins on the floor. His mother was standing in the doorway, rubbing her eyes, and holding a candle in her hand. "Why, Jack," said she, "what are you doing?" — "Oh, mother, the Japs!" gasped Jack.

8.

NEXT morning Jack had to account for his conduct. His father said, "My son, there's a lesson in your dream. The Bible says 'Thou shalt love thy neighbor as thyself.'"

"Jack and the Japs." A leaflet, author unknown. Other suitable stories are "Doctor Spider," in *Adventures with Four-footed Folk*, and "The Spotted Tiger Foiled," in *The Cobra's Den*.

* * *

A PALAVER.

A PALAVER is the African name for a "big talk." As June is the month to which most mission-boards assign the study of Africa, it would be most appropriate at meetings held during that month.

A "Palaver about Robert Moffat" is given here, and any wide-awake leader can arrange such an exercise on any desired subject.

Palavers would be excellent about "Samuel Adjai Crowther, the Slave Boy who became a Bishop;" about "David Livingstone;" about "African Heroes;" about the "Slave Trade;" about "Rum, the Giant Foe," etc.

Most of the items used in this "Palaver about Robert Moffat" are taken from the *Memoir of Robert Moffat* by M. L. Wilder, and *Children's Work for Children*.

A PALAVER ABOUT ROBERT MOFFAT.

FOR directions, see the exercise called "Sharp-Shooting" on page 45. Conduct the palaver in a similar manner.

* * *

1. Robert Moffat. Born Dec. 21, 1795; died Aug. 10, 1883.

Such is the brief notice of the beginning and ending of a life such as might have been written after any name. But what of the eighty-eight years between these dates?

* *

2. When Robert Moffat was about sixteen years of age he left his home in Scotland, and went to England. Here he soon fell in with some earnest Christians, and was converted. As he grew in the Christian life, he was fired with an intense zeal and longing for saving souls, and an intense desire to serve God in some MARKED manner took possession of him. How? when? where? became the momentous questions to him.

They were soon answered for him. God was leading him all the while. One day, as he was crossing a bridge, his eye fell on a large placard posted on it, announcing a missionary convention. By the date of the meeting he discovered that it was too late for him to attend it; but two things he remembered and noted down: "London Missionary Society," and "Rev. William Roby, Manchester."

Before this placard Robert Moffat was held by the Spirit of God, until he felt sure HIS way of serving God was to be as a missionary of the cross; and from that hour he gave himself to that work, and nothing could turn him from it.

* *

3. How to become a missionary was the next question.

With much trembling and hesitation this enthusiastic young man of only TWENTY YEARS applied to the London Missionary Society, and of course his offer was refused. But at last, through the interest of Mr. Roby, whose name he had seen on the placard, he received an appointment. And so, in God's good time, his desire was granted.

* *

4. It was no light trial for Robert Moffat's parents to give up their young son; yet they declared that they dared not forbid his going, lest they should be planting themselves in the Lord's way. In God's kindness, both parents were allowed to welcome him back to England.

* *

5. There was another parting very hard for young Moffat to bear. He had loved Miss Mary Smith, a lovely girl, who had joyfully consented to go with him, and share his work. Her parents had consented to the betrothal of their daughter to him, and he had expected to marry her before leaving

England. But at the last her parents absolutely refused to give her up. It was a keen, bitter disappointment to them both, for Mary Smith's heart, too, was full of zeal and devotion to missions. But both felt that nothing must be allowed to stand in the way of God's work; and so Moffat went forth alone — forth from father and mother, forth from promised wife, from Scotland, from the mountains, the streams, the heather, the simple speech, the Sabbath-day, the dear old bell, the prayer, the psalm, the sermon — each of these precious memories woven into his very life. But dearer than all else to Robert Moffat was the loving Saviour, who left all and gave his life to save him.

* *

6. At last, on the 31st day of October, 1816, with the broken "God bless you and keep you" ringing in his ears and throbbing in his heart, Robert Moffat's vessel weighed anchor, and he was gone. Moffat was to go to South Africa, to Namaqualand, to a station called Africaneer's Kraal. The chief of this tribe, Africaneer, was a remarkable man, — a perfect terror, an outlaw, for whose head, on account of cruel deeds, the government offered a hundred pounds sterling. The people of the hamlet would rather face wild beasts any time than this mighty, bloodthirsty chief.

The sailors on Moffat's vessel looked with wonder on this youth of twenty-one, who was so gladly starting out to brave such dangers. They listened

to his stories of Africaneer and his people with mute astonishment. They could not understand what hidden power impelled their young friend to give his life to such work. But his answer to them was, "I am ready, not only to be bound, but to DIE, for the name of the Lord Jesus."

* *

7. Arriving in Africa, Moffat's plan of going to Africaneer was met with ridicule and discouragement. He was told that "he might as well preach to monkeys;" that they would use him for a mark to shoot at, and make a drinking-cup of his skull, and a drumhead of his skin.

* *

8. Moffat pushed bravely on, and at last found Africaneer. Under two former missionaries the chief had been led to think of a better life; but the change was not permanent. At first he met Mr. Moffat coldly; but very soon his heart was won, and he bade his women bring material and build him a house. IN HALF AN HOUR they had a house ready for him, and it was his home for six months.

* *

9. Very, very lonely was the young missionary; but God was with him, and his work began to grow. Africaneer began to come to the meetings, and show a growth in Christian life that astonished Mr. Moffat. He also began to help the work forward in every way

possible; and instead of harming the missionary, he exercised a most careful oversight over him, and gave him all the comforts in his power.

At last Mr. Moffat desired to visit Cape Town for supplies, and begged Africaneer to go with him. But for a long time the chief refused. He dared not venture there. But at last he went, Moffat promising that no harm should come to him.

All along the route Mr. Moffat took pleasure in holding up this chief as an object-lesson to the people, proving the wonderful power of God and the gospel of Christ. So sweet and mild and lovely was all of Africaneer's conduct, that, instead of being arrested and hanged, he was fully pardoned, and kindly entertained as Mr. Moffat's friend: and men everywhere flocked to see him, saying, "Can this man really be Africaneer?"

* *

10. Quite like a romance reads the next chapter of Robert Moffat's life. When he and Mary Smith parted in England, they hoped to be married some time in the future. But during these two years even that hope had been taken away; for she wrote begging him to forget her, as her parents were growing more firm in their purpose to refuse to allow her to join him. Perhaps to test his purpose God allowed this severe trial to come to Robert Moffat, and then, when he found how strictly true he was to his vows, gave him all he desired; for just before he started for the colony, the glad news reached him that Mary Smith had started for Africa.

She wrote to him that "God had changed the hearts of her parents, and that they had calmly resigned her into the hands of the Lord, declaring they no longer dared to hold her."

And so Robert Moffat had the intense pleasure of welcoming her to Cape Town.

They were married in St. George's Church in 1820; and henceforth, in thinking of Robert Moffat, we must think also of the brave, earnest woman at his side, enduring what he endured, and quite as much of a missionary as he was.

* *

11. It seemed many times as though everything was against their work. On Sunday, while the Moffats were at church, the people would go and steal the food cooking for their dinner.

* *

12. On Sunday, tours were often taken into the surrounding country to hold services; but many things hindered in this. On several different occasions he left the chief of the kraal in a rage, and deeply insulted, because he refused to take his choicest daughter as an extra wife. Of course going back to such a kraal to preach was impossible.

* *

13. The people were possessed that the missionaries were great criminals hiding from justice. What else could make them leave the white man's country, with all its blessings? When the missionaries explained that it was to save their souls, they laughed them to scorn.

14. One terrible hindrance was the influence and power of the rain-makers. These men were the doctors and prophets of this people, and they were reverenced as though they were gods. Of course they hated the missionaries. If their predictions failed, and the glaring sun poured down its fiery rays on the thirsty earth instead of rain, the blame was laid on the missionary. Something he had said or done, something he had in his house, or perhaps his white face, had kept the rain away. Of course this enraged the people.

* *

15. During this time Mary Moffat's faith shone out grandly.

"Mary," said her husband one day, "Mary, this is hard work."

"It is hard, my love," she said; "but take courage."

"But think, my dear, how long we have been preaching to this people, and no fruits yet appear."

Mrs. Moffat replied, "The gospel has not yet been preached to them in their own tongue wherein they were born. They have only heard it from the interpreters, who have no real love for the truth."

"From that hour," says Mr. Moffat, "I gave myself with untiring diligence to the language."

* *

16. By faith, Mary Moffat, when there was no glimmer of dawn, replied to a friend in England, who had written to ask what she could send to them

that would be of use to them in their work, "Send us a communion service; we shall need it some day." They had been at work seven years already. For ten years they had no souls for their hire, no need for the communion service; but at last, the *very day* before they held their first communion with the first-fruits of the Bechwana people, a tardy box arrived from England, and behold! it was the communion service asked for three years before.

* *

17. Blessings at last! Ten long years of work! It had been a long night; but at last came, almost without warning, a marvellous outpouring of God's Spirit, and the fruit of their loving, patient toil appeared at once.

It was a tender, quiet change. Men and women, with broken hearts and tearful eyes, flocked to the missionaries, confessing themselves sinners, and acknowledging Christ as their Saviour.

Notwithstanding their faith and prayers, Robert and Mary Moffat were astonished at the abundant answers, "exceeding abundant, above all they had asked or thought." The little chapel became too small. Women came to Mary Moffat to learn to be good wives and mothers and housekeepers. On all hands it was a new birth, new creatures, new practices. Prayer-meetings and praise-meetings were held by the natives from house to house, and often lasted till morning dawn.

Some of those who had been the sharpest thorns to the missionaries became the strongest helpers.

Practical results grew out of the change. A large new church and brick schoolhouse were built, and all paid for by the natives. Respectable homes were built, and women given their right places. Chairs, tables, beds, and candles, and even decorations, crept into the homes. The food and mode of cooking it were changed. The sick and dying were properly cared for, and the dead buried.

In Christ Jesus we are all new creatures, whether in Africa or America.

* *

18. One morning, as Mr. Moffat was leaving home, a Bechwana man came to him with a face full of perplexity and sadness. Mr. Moffat took his hand and asked what was the matter.

"You remember my good dog that guarded the sheep? He was so bold and fierce in driving off the wild beasts that came to devour them. Now he is spoiled; I may say I have lost him."

"What has happened?"

"He has torn my New Testament in pieces, and eaten most of its leaves."

"You shall have another Testament immediately."

"Thank you, sir. But what shall I do with the dog? *He was such a fighter!* But my New Testament was so full of love and gentleness, and my dog has eaten so many of its leaves, I know *the fight is taken out of him*."

Very real was the man's distress till Mr. Moffat explained and recalled the old lessons to his memory. At last he departed comforted.

19. Nearly fifty-four years on African soil! And now he is an old man of seventy-five years — too old to longer bear such burdens. At last the conviction forced itself upon him that his work was done among his people. He had hoped to die among them, but God ordered otherwise. His strength was gone; and nothing but this last sacrifice — a separation — could benefit them. He could only help by rousing new interest at home. The parting with the people was agonizing. As his last sermon is preached to them, can we not almost hear their sobs and see their tears as they listened to their saintly and beloved pastor's last words?

At last Robert and Mary Moffat sailed for England, letting their bodies be carried forever from the land where *their hearts* would be ever.

Warm welcomes were extended to them at home. All these years the Christian world had been looking on, and they had come home to find themselves famous.

In 1871, soon after arriving home, Mary Moffat died. The blow was a severe one to her husband, to whom his wife had grown dearer and closer as the years went by. His sore affliction, however, did not stop his work for missions. He attended meetings, addressing them often, and pleading for Africa. His death occurred Aug. 10, 1883, in his eighty-eighth year.

* *

20. That all their children should become missionaries, and give their life's work to Africa, was the

ardent wish of both Mr. and Mrs. Moffat; and they saw their wish partly fulfilled, in five of them being engaged in that work.

Their eldest daughter, Mary, became the wife of David Livingstone, that illustrious man whom Moffat really gave to Africa and to the world; for it was he who influenced him, and was the means of winning him to work for Africa.

Do foreign missions pay? Would it have been better to leave the people of Africa alone in their degradation and blood-shedding? Will any one on the home-field be a sufferer for sharing in the great work of their salvation, and thus relieving the world of a little of the burden of sin under which it groans, and winning souls to praise and glorify the name of our Redeemer?

* * *

A POWWOW.

Powwow is the name of a "big talk" among the North American Indians. A good exercise, with this name, can be arranged by adapting the idea of a topic party to a missionary meeting.

Select five topics. Have cards printed or written with a list of topics, and a dotted line underneath each one. Give one to each person present, and request the gentlemen to select a partner for each topic. When each gentleman has selected a lady for each topic, tap the bell, and announce that the gentlemen may claim partners for the first topic, and discuss it for just five minutes. And so on through the whole list.

Care must be taken in the selection of topics. It is not wise to select very deep subjects, that require much knowledge to discuss.

A Pow-Wow

FIVE-MINUTE CONVERSATIONS.

1. Indian Rights.

.....

2. Indian Legends.

.....

3. Is a "dead" Indian the only good Indian?

.....

4. Mission work among the Indians.

.....

5. Indians I have seen.

.....

DO YOU KNOW—?

Select as many of the following questions as are needed for the meeting. Write them on slips of paper, and distribute them. Call for them by number, and have them given in quick succession. This will be found a most interesting exercise, which will fasten in the minds of those present a number of important facts about great missionaries.

1. Do you know that John G. Paton earned more than $25,000 for missions by writing the story of his life?

2. Do you know that Dr. John Scudder was the first medical missionary from America?

3. Do you know that Isabella Thoburn founded the first Christian college for women in India?

4. Do you know that Vanderkemp was more than fifty years old when he went to Africa as a missionary?

5. Do you know that David Zeisberger preached the first Protestant sermon in the State of Ohio?

6. Do you know that Guido F. Verbeck was confidential adviser to the Japanese government for nearly fifteen years?

7. Do you know that Ziegenbalg built the first Protestant chapel for natives in Asia?

8. Do you know that Eliza Agnew was called the "Mother of a Thousand Daughters" in Ceylon?

9. Do you know that Alexander Mackay once served as undertaker to a queen?

10. Do you know that William Carey, the shoemaker missionary, became the greatest scholar in India?

11. Do you know that James Calvert offered to have a finger cut off if the Fijians would strangle no women when the old king died?

12. Do you know that David Livingstone, the greatest explorer of the nineteenth century, was a medical missionary?

13. Do you know that Hans Egede, a missionary, founded Godthaab, the capital of Greenland?

14. Do you know that George L. Mackay earned the title "dentist missionary," by extracting 21,000 teeth in twenty-one years in Formosa?

15. Do you know that the life of Bishop Patteson was saved by Queen Victoria during his school days at Eton?

16. Do you know that Samuel Adjai Crowther was the first black bishop of Africa in modern times?

17. Do you know that Melinda Rankin was the first Protestant missionary to Mexico?

18. Do you know that James Gilmour wrote a book that is called the "Robinson Crusoe of missionary literature?"

19. Do you know that William Duncan founded a village in Alaska where nobody gets drunk and everybody goes to church?

20. Do you know that Robert Moffat was the means of attracting David Livingstone to Africa?

21. Do you know that John Eliot translated the first Bible printed in America?

22. Do you know that Titus Coan, missionary to Hawaii, was pastor of the largest church in the world in the middle of the nineteenth century?

23. Do you know that Allen Gardiner, an officer in the royal English navy, became a pioneer missionary in two continents?

24. Do you know that Fidelia Fiske on her return from Persia was urged to become president of Mt. Holyoke College?

25. Do you know that Grenfell's parish covers two thousand miles of bleak coast along the North Atlantic?

26. Do you know that Robert Morrison was the first Protestant missionary to China?

27. Do you know that, though Bishop Hannington made two long, hard journeys to Uganda. he did not enter the country alive?

28. Do you know that Ion Keith-Falconer, founder of a mission to the Moslems, was champion bicycle-rider of the world?

29. Do you know that Cyrus Hamlin built the first steam-engine in the State of Maine?

30. Do you know that John Kenneth Mackenzie founded the first government medical school in China?

31. Do you know that Dr. Hepburn was the first medical missionary to Japan?

32. Do you know that under the leadership of Hudson Taylor the China Inland Mission raised five million dollars in forty years without collections or personal appeals?

33. Do you know that Sheldon Jackson, in his missionary journeys, covered one million miles in fifty years?

34. Do you know that Samuel Marsden planted the gospel in New Zealand?

35. Do you know that Marcus Whitman took the first wagon across the Rocky Mountains?

36. Do you know that Alexander Duff was shipwrecked twice on the way to India, and saved nothing but his Bible?

37. Do you know that Adoniram Judson is considered the greatest of all foreign missionaries from America?

38. Do you know that John Williams is said to have won more converts than any other missionary in modern times?

39. Do you know that Krapf, a German missionary, discovered the highest mountain in Africa?

40. Do you know that Henry Martyn was the first modern missionary to the Moslems?

41. Do you know that Peter Parker was the first medical missionary to China?

42. Do you know that David Brainerd's memoir was largely instrumental in influencing William Carey, Samuel Marsden, and Henry Martyn to become missionaries?

43. Do you know that Schwartz the missionary was the most conspicuous figure in India in the latter half of the eighteenth century?

44. Do you know that Robert Louis Stevenson wished to outlive James Chalmers, of New Guinea, in order that he might write his life?

45. Do you know that Dr. Clara Swain was the first woman to go as a medical missionary?

46. Do you know that Joseph Hardy Neesima served as interpreter to the imperial Japanese embassy in 1871?

47. Do you know that George Schmidt was the first missionary to South Africa?

48. Do you know that Raymond Lull was the first missionary to the Moslems?

49. Do you know that Dr. Van Dyck, who completed the translation of the Arabic Bible, was regarded as the greatest Arabic scholar in the world?

50. Do you know that Bishop Schereschewsky, a converted Jew, made the Mandarin and Wen-li translations of the Bible for the Chinese?

* * *

HAVE YOU READ—?

In order to introduce some of the best missionary books to the society, write the following questions on slips of paper, and have them read at some meeting. This will not only prove an interesting feature of the programme, but may result in getting some of the books read.

If copies of the books can be obtained, it is a good plan to hold them up before the society as the questions are read, and also allow the members to examine them at the close of the meeting.

1. Have you read "My Life and Times," by Cyrus Hamlin? In it he tells how he baked tons of

bread and laundered thousands of garments for the British army during the Crimean War, and a host of other equally fascinating tales.

2. Have you read "The Vanguard," by James S. Gale? This is a novel; yet, practically all of it is true, only the names and a few connecting links being fictitious. Nowhere else can such vivid pictures of missionary work in Korea be found as here, and a love-story runs through it from beginning to end.

3. Have you read "Missionary Enterprises in the South Sea Islands?" It was written by John Williams early in the last century, but it is as fresh and entertaining as the best books of to-day. One of the most fascinating stories tells how the author built a ship in which he sailed thousands of miles and discovered an important island.

4. Have you read "The Sky Pilot," by Ralph Connor, a home-missionary story so fascinating that once begun it is hard to lay it down? The part relating to Gwen's Cañon has touched so many hearts that it has been printed separately for a gift-book.

5. Have you read "The Sign of the Cross in Madagascar"? This is another book of missionary fiction founded on fact, the scene being laid in Madagascar during the times of persecution there. It is a heroic story that will hold your interest and act as a tonic to your spiritual life.

6. Have you read "Modern Heroes of the Mission Field," by Bishop Walsh? If you want to make the acquaintance of twelve great missionaries, this is the

book to read. The sketches are bright, anecdotal, and not at all along encyclopædic lines.

7. Have you read "The Decisive Hour of Christian Missions," by John R. Mott? This is not light reading; but, if you want information concerning political conditions throughout the Orient, and the missionary situation both at home and abroad, this is the best place to get it.

8. Have you read "On the Indian Trail," "By Canoe and Dog Train," "My Dogs in the Northland," or any of the popular books by Egerton R. Young? No more fascinating stories of Indian life have ever been written. "My Dogs in the Northland" appeals especially to boys, though people of all ages read it with great interest.

9. Have you read "In the Tiger Jungle" and "The Cobra's Den" by that prince of India's story-tellers, Jacob Chamberlain? In the first named there is one of the most marvellous answers to prayer on record; in the second there is the story of an escape from a man-eating tiger that is not only thrilling, but highly amusing as well.

10. Have you read the short "Life of Bishop Hannington" by Berry? It not only traces the history of the fun-loving boy, nicknamed "Mad Jim," who became the brave and heroic martyr bishop, but gives a number of those cleverly written, quaintly illustrated letters sent by the bishop from Africa to his nephews in England.

11. Have you read "The Lady of the Decoration," which notwithstanding its missionary character,

quickly took its place among the "best sellers"? With the exception of "Jack," all the characters, missionaries among them, are real people, and the text was made up from real letters written from the heroine to her cousin, Alice Hegan Rice.

12. Have you read "Recollections of a Missionary in the Great West," by Cyrus Townsend Brady? It gives some interesting pictures of home-missionary life, amongst them the account of a "Snow-bound Christmas" which is really a beautiful story.

13. Have you read "Sketches from the Dark Continent"? In it Willis R. Hotchkiss tells of his many thrilling experiences as a pioneer missionary in central Africa, including adventures with lions, snakes, rhinoceroses, and savage men. It would pay you to read it.

14. Have you read Gale's "Korean Sketches," the most humorous missionary book yet written? His graphic accounts of the Korean "boy" and the Korean pony are most enjoyable and mirth-provoking.

15. Have you read "The Why and How of Foreign Missions," by Dr. Brown? It is neither an amusing nor a thrilling book, but if you want to be an intelligent missionary worker, familiar with the details of the work and the machinery that runs it, you would better read it several times.

16. Have you read the "Life of John G. Paton," the book that earned more than twenty-five thousand dollars for missions? The story of "The Sinking of the Well," as Dr. Paton tells it is unsurpassed in missionary literature, and the account of Nelwang's elopement is extremely amusing.

17. Have you read "Among the Mongols," by James Gilmour, the book that has been called the "Robinson Crusoe of missionary literature"? The chapter on "Doctoring the Mongols" is of especial interest.

18. Have you read "Into All the World," by Amos R. Wells? If you don't know much about great missionaries, where they have worked, and what they have done, this is just the book you need. Though not large, it contains thumb-nail sketches of more than a hundred missionaries, with bright bits of information about each.

19. Have you read "The New Acts of the Apostles," by Arthur T. Pierson? If you want to lay the foundation for a broad knowledge of missions, this is the book for you. It presents a vast amount of information; but there is not a dull page in it, and the enthusiasm of the author usually proves contagious.

20. Have you read the "Life of Mary Reed," by John Jackson? It is a tender and touching story of an American missionary who contracted leprosy in India, and, discovering it while on furlough in America, returned to the field and took up work among the lepers there. No one ever reads it without becoming intensely interested in it.

* * *

NOVEL WAYS OF PRESENTING SHORT ITEMS.

As a rule it is well for a large number of persons to take part in a missionary meeting; the larger the number, the better. Having even a small share in the programme adds not a little to one's interest in it.

For this reason it is well, occasionally at least, to have each person present take some part. This is easily accomplished by writing on slips of paper (one for each person present) sentence statements about missions and distributing them in the meeting, to be read when called for. Missionary quotations, missionary statistics, striking facts about great missionaries, short items on the subject or country under discussion, brief news notes of a missionary character — these can all be used for this purpose.

If these sentence statements are prepared in some novel way, especially one which will furnish souvenirs of the meeting, it will add greatly to the interest. The following suggestions, which have been tried with good success, can easily be carried out with slight expenditure and a little consecrated effort.

For a meeting on Japan write the items on slips of paper, roll them up, and place them in either tiny Japanese parasols or the very tiny Japanese lanterns which can usually be obtained at small cost from Japanese stores in large cities. If neither parasols nor lanterns can be obtained, the items may be attached to tiny fans, or written on outline fans or lanterns cut from cardboard.

For meetings on India, Africa, or China cut outline maps of the country from cardboard, and write the items on them. Those for China might be yellow, and for Africa black, with the items written on white paper pasted on the back. For Siam use cardboard elephants cut in outline, and for the North American Indians, cardboard arrows, or feathers, with the items attached.

For any country tiny flags may be used, with the items attached. These may be either purchased or made at home from ribbon or paper with long pins for flag-sticks. If refreshments are served, a very pretty effect may be obtained by sticking the flags into a piece of cake or a mound of ice-cream.

For a Christmas meeting use either stars or bells; for Easter, crosses; for Thanksgiving, pumpkins. These may be cut in outline from cardboard in suitable colors, or inexpensive cards in these shapes may be purchased and the items written on the back.

For a Fourth-of-July meeting use imitation fire-crackers. To make these, cut rectangles of any desired size from red paper, roll them around a lead-pencil or any cylindrical stick, and fasten the edges with mucilage or library paste. Write the items on strips of white paper, roll them up, fasten a piece of string to each one, and place them in the roll of red paper, with the string hanging out like the fuse of a real fire-cracker.

When the items are to be read, either call for them by number, or, better still, use the chain method; that is, the leader calls on A to give his first item; after doing so, A calls on any one he chooses, say M; M in turn calls on any one he chooses, say F; F calls on Y, and so on, each calling on whomever he chooses until all the items have been given.

SOCIAL MISSIONARY EVENINGS.

THE three "evenings" (China, Japan, and Africa) here planned and outlined are suitable for missionary teas and missionary socials rather than for regular missionary meetings. If the society raises its money by using jugs, they can be used as "jug-breaking" festivals. Or if the money is raised by pledges, such an "evening" would furnish an opportune time and place to secure pledges. It is hoped that no society will use them for making money by charging admission or selling refreshments.

The Japan evening was planned by carefully studying books of travel and missionary letters; the Chinese evening with the personal assistance of Mrs. Mateer of China; and the African evening through a correspondence with Miss Isabella Nassau of the Gaboon and Corisco Mission, Western Africa.

* * *

AN EVENING IN JAPAN.

DECORATE the room with Japanese curios of all kinds, fans, banners, lanterns, parasols, etc., also with a profusion of flowers, especially chrysanthemums.

THE PRINTED INVITATION.

You are cordially invited to spend

AN EVENING IN JAPAN

With the Missionary Conversazione,

Nov. 13, *at* 7.30 P. M.

PROGRAMME AT 8 O'CLOCK.

SCRIPTURE READING AND PRAYER . . . Rev. —
SOLO, "I Bring Thee a Broken Heart" . . Mr. K. —
A STORY THREE YARDS LONG[1] . . . . Mr. B——
JAPANESE LULLABY[2] . . . . . Miss W——
READING, "The Sailing of Xavier"[3] . . . Miss A——
JAPANESE MELODIES[4] . . . . . Mrs. K——

REFRESHMENTS. — Tea, candy of all kinds, little cakes (odd kind, with a "foreign look"). This refreshment is offered guests in Japan. Serve it on little tables about eight inches high (these can be quickly and easily made), and allow the guests to sit on the floor; provide several high tables also. Foreigners are often served in European style in Japan. Serve the sweetmeats on a white paper. Serve the tea in tiny cups, putting the tea-leaves into the cups at the table, and pour boiling water over them from a

1 See page 63.

2. See *All About Japan*, p. 52. If possible, have it sung by a young girl with a doll tied on her back to represent a Japanese baby.

3. See *All About Japan*, p. 100.

4. See *Music From Foreign-Mission Fields.*

small Japanese teapot. Milk and sugar are never used in Japan; but sugar is sometimes offered to foreigners.

* * *

JAPANESE ETIQUETTE.

As we are in Japan this evening, we think it will be best for us to give you some hints about Japanese etiquette, in order that you may avoid blunders. We will also give you a few Japanese phrases to use.

First, the phrase "Shikata ga nai," which means "There is no help for it." If anything is "Shikata ga nai," why get angry? A well-bred Japanese never gets angry; it is not polite.

Therefore, if all does not exactly suit you to-night, if you must wait a long time for your turn at table, if some one hurts your feelings, or tramps on your toes, don't get angry (it is not polite), simply smile, and say "Shikata ga nai."

Another phrase for you is "O Hey O," which means "Good-morning." But you say it is evening. No, no; it *is* evening in America, and you are in Japan, where it is morning.

Next we must teach you to walk. It is a strict law of Japanese etiquette that in walking the toes must be turned in, and the soles of the feet remain parallel to the floor, and scarcely leave it. It makes an awkward, slovenly motion, but you have come to Japan, so "Shikata ga nai."

At supper you must sit on the floor. Let us teach you how to do it gracefully, in true Japanese fashion. Kneel down, and sit on your heels. Of course it

makes the instep ache — never mind, "Shikata ga nai." In Japan it makes them very weary to sit on chairs. It is a very common thing in church to see some one tired of sitting foreign fashion, gravely stand upon the seat, double his feet under him, and sit down on them!

We shall serve you some tea and sweetmeats. The sweetmeats will be served on white paper. Japanese etiquette demands that you only eat a small part; the rest must be carefully wrapped up in the white paper, and carried home in the sleeves, which are the pockets of a Japanese gown.

One more hint. If you don't enjoy your neighbor's conversation, just say what the Japanese street-arabs say when they hear the foreigners talk: "Ijin no pa pa, neko no pa pa," which means, "Your talk is all the same as a cat's."

* * *

AN AFRICAN PALAVER.

DECORATE the rooms with palm-leaves, or any kind of green hung above the windows and doors. Drape the windows with any kind of crimson material. The civilized natives are very fond of crimson curtains.

THE INVITATIONS.

You are cordially invited to attend

AN AFRICAN PALAVER

With the Missionary Conversazione,

FIRST PRESBYTERIAN CHURCH,

March 18, *at* 7.30 P. M.

PROGRAMME AT 8 O'CLOCK.

SCRIPTURE READING. PRAYER.

DUET, "The Lord is my Shepherd" Mr. and Mrs. K——
AFRICAN GREETING . . Miss C—— and Miss S——

PALAVER ABOUT ROBERT MOFFAT.

"Lives of great men all remind us
We can make our lives sublime."

AFRICAN CRADLE SONG[1] . . . . . Miss B——
RECITATION . . . . . Mr. W——
AFRICAN LULLABY . . . . . Miss H——

REFRESHMENTS. MORE PALAVER.

AFRICAN GREETING. — When a guest arrives he enters, seats himself without speaking or seeming to observe his host; the host is seated in the same dignified silence. This lasts about half a minute, then the host says, looking at his guest, —

"Mbolo." (May you live to be old.)

The guest responds heartily, "E! Mbolo ke." (Yes! May you live to be old also.)

Host. "O re mbia-mbia?" (Are you well?)

Guest. "E! Ave ke?" (Yes! and you also?)

Host. "Akera. Mi re mbia-mbia." (Thanks, I am well.)[2]

REFRESHMENTS, — SALTED PEANUTS AND BANANAS.

The peanuts must be beautifully browned, and salted after the brown skin and shell are removed.

[1] See *Cradle Songs of Many Nations*, $2.50. Dodd, Mead, & Company, New York City.

[2] Pronounce a as in father; e as ā; i as ē. In mbia and mbolo sound both consonants.

The bananas should be peeled, and the linty substance rubbed off, and held with a green leaf fastened around one end. (A lettuce leaf fastened on with a small wooden toothpick makes them very pretty.)

* * *

AN EVENING IN CHINA.[1]

DECORATE the room with Chinese things, — fans, lanterns, and especially banners and umbrellas. Very pretty transparencies which are quite Chinese can be made by making a light frame and covering it with some very thin white paper; cut grotesque figures of animals, Chinese dragons, etc., from thin, colored papers, and paste them carefully on the white paper. Brush the whole surface over with a coat of oil to make it transparent. They are very much used for transoms and windows.

* * *

CHINESE ETIQUETTE.

WHEN a guest arrives a great hand-shaking takes place (Chinese shake their own hands, by placing one on top of the other, and moving both up and down).

The hostess insists on the guest taking the best chair. The guest objects, saying, "No; you." The hostess insists; the guest still objects. Finally the hostess takes the guest by the shoulders and pushes her into a chair.

When the guest leaves there is more hand-shaking. The guest says, "I must go."

[1] See insert for sample programme.

The hostess responds, "Go slowly."

After the feast this dialogue takes place: —

Guest. "I have made you much trouble."

Hostess. "Don't mention it; I have prevented you getting a good meal."

Guest. "How can you say so? We have eaten our fill of good things."

Nothing must be touched with the fingers at the table; everything must be taken with chopsticks.

The chopsticks must not go into the mouth; the food must be tossed in. In sipping tea, one may make as much noise as he pleases.

When all are seated at the table, a great bowing begins; each bows many times to the other, with clasped hands.

Then all begin to drink at once, and drink very fast.

DIRECTIONS TO THE REFRESHMENT COMMITTEE.

Serve the refreshments on small tables about eight or ten inches high. Provide also several high tables for people who do not care to sit on the floor.

The waiters for each table will need six large saucers, a Chinese teapot, and as many small cups and saucers and bowls as there are places at the table.

Use no tablecloth, spoons, or plates. If real chopsticks cannot be obtained, make some by splitting up a bamboo fishing-pole.

In China, fancy dishes are served first, substantial ones last.

First course. Tea (see directions for Japanese evening); preserved ginger, cut in small pieces; dates; lady-fingers, made long and narrow; doughnuts the size and shape of a peanut with the shell on.

Second course. Rice cooked without salt, and with the grains broken as little as possible; slaw made of shredded turnips, with a very salty catsup poured over it; large cucumber pickles, taken right from the brine (no vinegar), and cut into small cubes.

When the guests come to the tables they should find on them four saucers; one filled with dates, one with lady-fingers, one with ginger, and one with doughnuts. Serve the tea immediately. The guests have no plates; they eat from the common dish.

When the first course is finished carry out the tea-cups only (let the sweetmeats remain), and bring in a small bowl of rice for each guest, and one large saucer of slaw, and another of pickles, and place them on the table with the sweetmeats.

TITLES FOR PAPERS.

(Most of these have been taken from missionary magazines, programmes, etc. For material, see list of books, leaflets, etc., at the end of the book.)

SHAKESPEARE says, "What's in a name?" and a missionary leader wisely answers, "Much, every way." It is certainly true that a paper or exercise with an attractive name will be more likely to secure and hold attention than one with a prosy name.

1. A Journey through South America with Uncle John Makebelieve.
2. India seen through a Tourist's Spectacles.
3. Syria viewed from a Pilgrim's Standpoint.
4. Egypt seen with an American's Eyes.
5. The People of Down-trodden Persia.
6. The Fifth Gospel — The Land of Our Lord.
7. Marvels of Missionary History. (A series of papers.) See files of the *Missionary Review of the World.*
8. Miracles of Missions. (Also a series.) See *Miracles of Missions* by A. T. Pierson.
9. A Telephone Talk with Our Missionaries in Alaska.
10. Looking Backward.
11. Looking Forward.
12. Trials of Missionary Life.
13. Rescuing Perishing Chinese.
14. How Our Missionaries travel.
15. The Great Importance of winning China for Christ.

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16. How the Gospel is spread in India.
17. A Tour in Japan *via* the Pen-and-Ink R.R.
18. A Voyage Among the Islands of the Sea.
19. A Bird's Eye View of Canton.
20. Missionary Heroes.
21. Missionary Heroines.
22. Missionary Martyrs.
23. The Day dawns in Korea.
24. Life Among the Karens.
25. Unoccupied Territory in Asia.
26. Alaska and Her Needs.
27. A Child Widow — "Put Yourself in Her Place."
28. A Native Christian Convert — "Put Yourself in His Place."
29. The "Problem of the Unemployed" in OUR Church.
30. Christ for every Creature, and every Creature for Christ.
31. The Great Scourge of Africa.
32. The Power of the Gospel as seen in Converted Indians.
33. Samuel Crowther — Born a Savage, died a Bishop.
34. A Day with Our Workers in Damascus.
35. Our Mail-Bag from Ceylon.
36. Glances at Mexico.
37. Something about the Turks.
38. Mexico in the Toils of Papal Power.
39. Robert Morrison, the Pioneer in China.
40. Africa's Twofold Curse.

41. Missionary Progress in Assam.
42. Under the Southern Cross — Missions in Australia.
43. Facts and Figures from Many Lands.
44. Hardships of Native Converts.
45. The Christless Toilers of China.
46. The Telugu Mission — A Wonderful Chapter in Missionary History.
47. A Boat Trip on Chinese Rivers.
48. What Our Missionaries are doing in Siam.
49. Good Cheer from Syria.
50. The Curse of Caste.
51. A Tour through Brazil.
52. Hindrances and Helps in Persia.
53. Among the Lepers in India.
54. Things Japanese that are Promising.
55. Affairs in Korea.
56. The Bible as a Missionary Weapon.
57. Great Openings in Eastern Lands.
58. The Gospel among the Jews.
59. The Flowery Kingdom.
60. Visits to the McAll Mission — Pages from the Diary of a European Tourist.
61. Japan in a Nut-shell.
62. Heathen Ceremonies.
63. Baby Days in Japan.
64. India, our April Country.
65. Heathen Sports.
66. Odd Bits of Information about the Laos Land.
67. Great Lessons from Small Things.
68. Odd Superstitions Among the Mexicans.

69. A Day's Outing Among the Indians.
70. How a Missionary spends Her Time.
71. Unoccupied Territory.
72. Chinese Punishments.
73. Startling Facts.
74. The Celestial Empire.
75. Our Work. { What We have done. / What We are doing. / What We can do.
76. Missionary Ships.

HINTS TO LEADERS.

"A BAD leader says, 'Go on, boys.'"

"A good leader says, 'Come on, boys.'"

BE A LEADER. Others are always ready to follow a leader. But be sure your leading is right. When others are following, it behooves one to be very careful.

* *

The Siamese motto, "Never do anything yourself that you can possibly get any one else to do for you," is an admirable motto for a missionary leader. This does not mean that you may be lazy — oh, no! far from it. It is often harder to put others to work than to do it all yourself. Besides, there is much that no one can do for you.

* *

The more members you can enlist as helpers, the more successful will the meeting be. Get as many as possible to be "partners in the concern," and they "will come to see how the business is getting along." Never forget to thank those who have helped you. As soon as the programme is over, the leader's first duty (and a very pleasant duty it is) should be to go to all who have helped in any way and thank them for it.

We all like to know that we have helped, and that our help has been recognized, and we are readier to work for a leader who is grateful.

And it helps to keep the leader from magnifying

his own importance, to recognize how much of the success was due to the loving help of the members.

* *

Dr. John Hall has said, "Hand-shaking is a means of grace." Don't forget this, and have a welcoming committee at the door, and a social committee to see that no one goes away without a personal greeting.

* *

A gloomy room will often kill a missionary meeting. If the church parlor is not bright and cheery, make it so. If it is too large, shut off a cosey corner by using large screens. If the meeting is held on a week-day, appoint a committee to transform it for the time into a homelike room. Put on the table a dainty cover or scarf, and if possible a few fresh flowers. Arrange the chairs in little groups, and don't have too many of them. Empty chairs don't create enthusiasm. Maps, missionary pictures, photographs, or drawings, and curiosities from foreign mission countries are invaluable.

* *

Missionary interest to "prosper and be in health" and to grow must have exercise as well as food. So plan plenty of work, and hold a work-meeting once in a while. It will promote sociability better than a regular social. Send a box to some missionary every once in a while.

Don't forget that "love grows through sowing," and interest comes from doing.

Remember that numbers, though desirable, do not make a successful meeting. A successful meeting is one that adds to the interest in missions, and to a knowledge of the work. Send people away to work, to pray, and to give better than before.

* *

It is vastly more important that the meeting is acceptable to our Lord and Master Jesus Christ, than that any chance visitors shall be charmed with it. Remembering this makes many a leader brave, where he would otherwise be embarrassed and distressed by the presence of strangers.

* *

Melinda Rankin, the pioneer missionary to Mexico, says this word, which ought to sink deep into every leader's heart, "The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do." If one plan fails, try another, but don't give up.

In making the programme, the first thing to do is to pray over it. Go to God as to an earthly friend, and plead his promise in Jas. 1 : 5. "If any of you lack wisdom, let him ask of God . . . and it shall be given him." Pray for subjects; pray to be led to ask the proper persons to present them; pray that those asked may be willing to accept; pray that nothing may hinder their coming to the meeting to fulfil their promise; pray for plans; pray in regard to every detail in carrying them out.

You may be sure of answers. Surround yourself with a little circle of praying friends, and ask them to pray with you for these things.

Never hold a meeting just for the sake of holding a meeting, and never hold a meeting without presenting direct and definite appeals of some kind. Always seek in some way to impress on those present the great need of money, of workers, of prayer.

It has been stated that in battle only one bullet in a thousand hits the enemy and only one in ten thousand proves fatal. This is because the great body of soldiers shoot at random, anywhere, everywhere, and do not take definite aim. There is the same waste in much of our church-work. Many and many a meeting is held with little or no result, because our missionary shot is fired at random, with no definite purpose or aim.

"What profit should we have if we pray unto him?" *Job* 21 : 15.

"PRAYER AND PAINS
THROUGH FAITH IN JESUS CHRIST
WILL ACCOMPLISH ANYTHING."

JOHN ELIOT.

BIBLIOGRAPHY.

(NOTE. — The books mentioned in the following lists may be secured at the prices quoted from the UNITED SOCIETY OF CHRISTIAN ENDEAVOR, Tremont Temple, Boston, or may be ordered directly from the publishers. A few of them are now out of print, but they may be found in many libraries.)

AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia.

Life of Adoniram Judson, by Edward Judson . $1.25

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Boston

Mission Stories from Many Lands 1.50

AMERICAN TRACT SOCIETY, New York

Fifteen Years Among the Topknots, by Mrs. L. H. Underwood 1.50

CHINA INLAND MISSION, Philadelphia

Pastor Hsi, Confucian Scholar and Christian, by Mrs. Howard Taylor 1.50

CHRISTIAN CULTURE PRESS, Chicago

Two Thousand Years of Missions Before Carey, by Lemuel C. Barnes 1.50

CHRISTIAN PUBLISHING COMPANY, St. Louis

Twenty Years Among the Mexicans, by Melinda Rankin

GEORGE H. DORAN COMPANY, New York . . . .

The Story of John G. Paton, Told for Young Folks, by James Paton 1.00

EATON AND MAINS, New York

By Canoe and Dog Train, by Egerton R. Young 1.25

Eminent Missionary Women, by Mrs. J. T. Gracey .85

Sketches of Mexico, by John W. Butler 1.00

Within the Purdah, by S. Armstrong Hopkins . 1.25

FUNK AND WAGNALLS COMPANY, New York

Encyclopedia of Missions, Edited by Dwight, Tupper, and Bliss $6.00

The Missionary Review of the World. Published monthly at $2.50 a year. (Files of the *Review* will be found in nearly all large public libraries.)

HOUGHTON MIFFLIN COMPANY, Boston

Life and Letters of Joseph Hardy Neesima, by A. S. Hardy 2.00

J. B. LIPPINCOTT COMPANY, Philadelphia

Behind the Veil in Persia and Turkish Arabia, by Mrs. M. E. Hume-Griffith 3.50

Missionary Heroes in Africa, by J. C. Lambert . .75

THE MACMILLAN COMPANY, New York

Nearer and Farther East, The, by S. M. Zwemer and A. J. Brown. Paper, 30 cents; cloth, 50 cents; postage extra

Pioneers and Founders, by Charlotte M. Yonge . 1.75

Western Women in Eastern Lands, by Helen Barrett Montgomery. Paper, 30 cents; cloth, 50 cents; postage extra

PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH SOUTH, Nashville, Tenn.

A New Era in Old Mexico, by G. B. Winton . 1.00

MISSIONARY EDUCATION MOVEMENT (Young People's Missionary Movement), New York

Daybreak in the Dark Continent, by Wilson S. Naylor

Korea in Transition, by James S. Gale

Price of Africa, The, by S. Earl Taylor

Why and How of Foreign Missions, The, by Arthur J. Brown

Winning the Oregon Country, by John T. Faris

These volumes are issued at the uniform price of 35 cents paper and 50 cents cloth; postage 8 cents extra.

L. C. PAGE, Boston

Guatemala and Her People of To-day, by N. O. Winter $3.00

PILGRIM PRESS, Boston

Faith Working by Love, by D. T. Fiske 1.75

Mary and I, by Stephen R. Riggs 1.50

A. D. F. RANDOLPH AND COMPANY, New York

Siam, the Heart of Farther India, by M. L. Cort .

FLEMING H. REVELL COMPANY, New York . . .

Adventures with Four-footed Folk, by Belle M. Brain 1.00

All About Japan, by Belle M. Brain 1.00

Apostle of Alaska, The, (Life of Wm. Duncan), by John W. Arctander 1.50

Bible in Brazil, The, by Hugh C. Tucker . . . 1.25

Call of Korea, The, by Dr. H. G. Underwood. Paper, 35 cents; cloth, 75 cents . . . . . .

Chinese Characteristics, by Arthur H. Smith . . 2.00

Chinese Mother Goose Rhymes, by I. T. Headland 1.00

Cobra's Den, The, by Jacob Chamberlain 75

Continent of Opportunity, The, by F. E. Clark . . 1.50

David Brainerd, by Jesse Page 75

Daybreak in Korea, by Annie L. A. Baird 60

Daybreak in Livingstonia, by James W. Jack . . 1.50

Down to the Sea, by Wilfred T. Grenfell 1.00

Dr. Grenfell's Parish, by Norman Duncan . . . 1.00

Everyday Life in Korea, by D. L. Gifford . . . 1.25

Fairy Tales from Far Japan, by Susan Ballard . 1.00

Fifty Missionary Stories, by Belle M. Brain . . .60

Fifty-three Years in Syria, by H. H. Jessup . . 5.00

Foreign Doctor, The, by Robert E. Speer . . . 1.50

In the Tiger Jungle, by Jacob Chamberlain . . . 1.00

John G. Paton, Missionary to the New Hebrides, Edited by James Paton. 1.50

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